

THE  
DEPARTMENT  
OF A  
*MARRIED LIFE:*

LAID DOWN IN A  
SERIES OF LETTERS,  
WRITTEN BY THE  
HONORABLE E—— S——,

*A FEW YEARS SINCE,*

TO A  
YOUNG LADY,  
HER RELATION,  
THEN LATELY MARRIED.

—  
*DEDICATED TO THE COUNTESS OF DERBY.*  
—

SECOND EDITION.

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TO  
THE RIGHT HONORABLE  
THE  
*COUNTESS OF DERBY.*

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MADAM,

THE following Sheets which I have the honor to inscribe to your Ladyship, were written by a Virtuous Woman of fashion and an Amiable Wife.

The Subject of all others is the most Important, having for its purpose the Promotion of Universal Happiness in that Moral Union which is the Cement of Society,

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ciety and the pure Source of all Domestic Felicity.

There is, Madam, a powerful Reason for your Ladyship's countenancing a Treatise on the Moral and Social Duties of a Wife, and that is, a Necessity of enforcing the Efficacy of Precepts by illustrious examples, thereby inspiring the rising Generation of Women with a laudable Pride to emulate your Ladyship's Virtues, and to convince them that to be all which Morality and Virtue teach, is to be a faithful Exemplification of the COUNTESS OF DERBY.

Let those, Madam, who prostrate immoral trifles at the Shrine of Vanity, embroider fiction with Venal Panegyric in laboured prolixity.

The Praise due to intrinsic Worth, receives additional Lustre from the most simple Brevit.

If your Ladyship's education and habits of Life were tainted with any of the fashionable



shionable Vices which ridicule the Moral Duties of a Virtuous Woman, I might be accused of violating the Chastity of Truth when I say—the Gracefulness of your Person, the Elegance of your Manners, and that fascinating Deportment which justly procure you the Tribute of universal Admiration, are but the harmonious Emulations of your more beautiful Mind, which is continually exercised in acts of Benevolence and humane Commiseration.

Pardon, me, Madam, if in rendering the Homage I owe to your exalted Goodness, you discover in me an Ambition to celebrate my own Gratitude; an Ambition which I shall never cease to cherish, while I can remember the Comforts your Munificence afforded me.

The Estimation of pecuniary Relief is heightened or diminished by the manner of conferring it.—The arrogant Hand of frigid Charity converts it into a gilded Portion of additional Misery, which in gratifying the Appetite agonizes the Feelings



ings. But a Heart susceptible of human Affliction as your Ladyship's, administers a more gracious Antidote to Sorrow ; for while the Bounty of your Purse affords Nutriment to the Body, the Sympathy which accompanies it, gives Consolation to the Mind.

May God preserve your inestimable Existence to a very remote Period; and may the faithful Historian, in contemplating the Purity of your Life, not omit to inform Posterity, that the EARL OF DERBY, IN SOLICITING YOUR ACCEPTANCE OF A CORONET, IMMORTALIZED HIS JUDGMENT OF FEMALE EXCELLENCE.

*Sept. 1798.*

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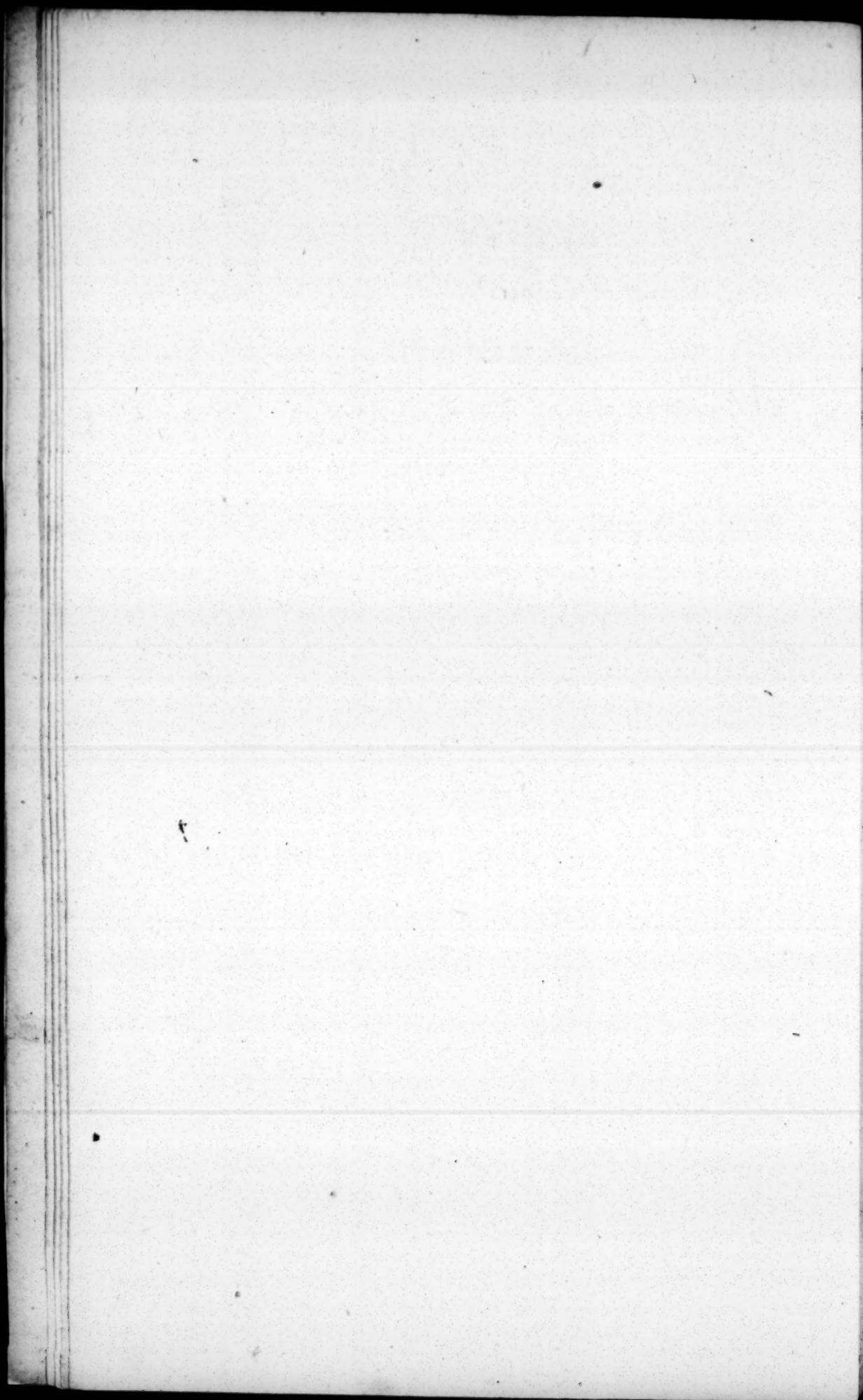
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THE  
DEPARTMENT  
OF A  
MARRIED LIFE.

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LETTER I.

*Of the Disposition of a Wife.*

WHILE others are congratulating with you on your Happiness, give me leave my dearest \*\*\*, to be studying the Means of its Continuance. I am indeed concerned in this: for as I love you tenderly, I shall have the greatest Pleasure in whatever makes

B

you



you Happy, and in the same Degree I shall feel with you any thing that may give you Pain. You are young, Child, and perhaps have little Knowledge concerning the Nature of that State into which you have entered.

I dare say you will not doubt the Sincerity of my Affection for you: A longer Experience in the World has given me Opportunities of remarking many Things that may not have fallen in the Way of your Observation. Accept then of the Fruits of that Experience, and remain convinced of the good Intent with which I offer it. While you allow me this Justice, you will pay a due regard to the Advice I shall give you, and I am sure you will reap the Benefit.

To convince you of my Sincerity, I shall begin with great Plainness and Freedom. There is only one Path by which a married Woman can arrive at Happiness, and this  
is

is by conforming herself to the Sentiments of her Husband. In order to do this, you must first know of what Kind they are, and how they naturally agree with your own Temper and Disposition; for the more they do so, the greater is your prospect of Felicity. In order to this, I would have you seriously consider both yourself and him: And as we are all apt to deceive ourselves in Things which regard our own Persons, and our most near Concerns; give me leave to tell you what is my Opinion concerning both you and him; you may correct it from your own Examination.

You are both too young to have Experience; and, were there no other Reason, believe me, my Dear, this is sufficient for your having recourse to the Advice of your Friends: for no Understanding will avail without it. Those who are your Inferiors in all respects beside, from this single Circumstance of having seen more of the

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World,

World, will yet be able to instruct you; and I intreat you ever to hear and regard their Admonitions.

In regard to yourself, my Dear, I do not know that you have, at present, a Fault; but, without being very careful, you will soon acquire many.

You have a Natural Goodness of Disposition, and Tendernefs of Heart; you have a competent Understanding; and your Education has been the most careful. These are Foundations for a happy married Life, because they are the Qualifications which will give Pleasure to your Husband, and will create in him an Esteem for you; but they are only the Foundation, and it is not impossible that a Structure very different from that which they would naturally belong to, may be raised upon them. Although you may have none of the Faults of your Sex, you are not without its Foibles; nor perhaps,



perhaps, let me speak to you freely, my Dear, without its Follies. As you are agreeable in your Person, it is Natural you should be praised, and you have Pleasure in it; but take heed, how you indulge this Pleasure. When a Woman is pleased with Flattery, she is not displeased with the Flatterer. She may proceed from this to shew him Marks, though innocent, of her Favour; and be assured, that the Husband, who sees a Man complimenting his Wife, and that he is a Favourite with her, will be uneasy. If he comes to an Explanation, there will be some disquiet; for Suspicion, however slight, on so nice a Point, will touch you nearly. If he be silent, he will continue to observe, and the jealous Eye sees more than there is.

Your Civilities, although innocent, may be your ruin: Your Husband will lose his Peace; and, after that, yours will be of no long Continuance.



Your very Virtues, under your Inexperience, will lead you into Error, unless you will listen to Cautions about the exerting them. Your natural Compassion will be soon discovered in your Family; nor will it be long kept within the Bounds of your own Walls. There are, in this Town, People enough ready to prey upon the Unwary of this Stamp; and, before you are sensible of the Danger, you will have run into Extremes, which will make you uneasy if kept secret, and your Husband dissatisfied when disclosed.

That you will be in the Danger of this Temptation is certain; but the Security against it is easy. Ask his Advice before you do an Act of Bounty, and you will enjoy it doubly.

You are fond of Dress: I don't speak this in Accusation; most young Persons are the same: And the more Agreeable, the greater Pretence

Pretence they have for it. Your Taste in this particular has been indulged to the Extent in the Preparations for your Marriage; but do not look on these as the Standard of your future Appearance.

These are Times of Shew: Extravagance is a Custom on the Occasion. For the future, let your Husband see what will become you before you discover that you have Occasion for it. I am certain he will not be remiss in this, and that will come with double Pleasure from him as a Present, which you would have obtained by Request. It is a dangerous Thing to confess to you; but I was the Occasion that your Pin Money is so trifling. You may be displeased with me at present for this; but you will love me for it hereafter. I have seen many sad Effects of the Independence of Wives; and I am sure I have provided for your Happiness not only in the obviating all these; but

in the giving to your Husband so many Opportunities of obliging you.

I have been very free in declaring my Sentiments concerning you, my Dear; but it becomes my Friendship to you to be so. If I loved you less tenderly, I should be more complaisant. I have shewn you what are the Tendencies to Mistakes in your Conduct; for at present they are no more than Tendencies, and you see how they are to be avoided. I shall speak my Sentiments with the same Candor and the same Freedom of your Husband: but, not to tire you, my Dear, that shall be in another Letter.

\* \* \*

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## LETTER II.

### *Of the Disposition of a Husband.*

I Have been very free, my Dear \*\*\*, in giving you a Picture of yourself; and you have owned that it is a just one. This assures



fures me that you will regard my Cautions against giving way to those Errors to which your Disposition is most open. But it is of as much Importance to you to know your Husband's real Character as your own, and I shall therefore declare my Thoughts on this as plainly.

In the first Place, I am glad that he is not vitiated by Travel: The Faults and the Foibles of our own Growth are less, and they are more easily conquered than those which young Men import from other nations. If he have some of the Errors which are the Product of a *British* Education, he has, in return, all the *British* Virtues. You know that Good-nature is the peculiar Character of our Nation: and indeed (for I shall use no Flattery here) I do not know any Man in whom it is more eminent. His Person is what you have declared to me you liked; let no Inconstancy of Mind alter your Thoughts on that Head; for your continuing to love him

him will not only be itself a Virtue, but the occasion of many others. You have often told me, that you thought him the compleatest Man, and the finest Gentleman of his Age ; let no Flight of Fancy rob him of that Preference. A little Love added to his real Advantages, might well make you believe so. If ever you think, or but incline to think otherwise, remember you are in Danger of lessening that Affection which ought to increase after your Marriage : And remember, that, without that Affection, there can be no Happiness. Check the dangerous Thought in Time. Remember the Hours in which you doated on him ; and let his great Esteem and Love for you (for he has shewn both in Marrying you) not only revive, but improve and increase that honest Affection, that virtuous Partiality.—His Temper—if I may judge from the great deal I have seen of a Man whom I believe to be above Disguise, is sweet and indulgent ; and his Understanding of the  
higher

higher Clafs. Let not my feeming to think that he does not appear in the higheft of all Lights on this Account, make you e'er the lefs efteem him. The Man of but a common Underftanding, and he is much more than this, is greatly fuperior to the unexperienced of our Sex, and will always be able to advife them. Let him ftand in this regard with you. I would place him juft where he ought to be in your Efteem, becaufe much of his Happinefs, as well as yours—depends upon your judging rightly of him in this Particular. I would have you confider him much better qualified to judge of Perfons and of Things than you are; but I would not have you receive his Opinions as beyond Exception. In Trifles you will do well to think fo of them; nay, if you think otherwife, it will be prudent in you to obey them: But, when they concern Things of Confequence, I would have you mention the whole in Private to fome difcreet and faithful Friend. This my deareft \* \* \*, is a  
point



point of the most tender Nature for me to touch upon ; but my true Regard for you would not permit me to be silent. It is more Tender yet for you to regulate ; but too much depends upon it, to suffer me to leave it unnoticed. I have gone through it with a trembling, but a determined, Hand ; and, when I review what I have Written, I do intreat you to pay the strictest regard to it.

In Sincerity, I look upon the Disposition of your Husband, to be like your own, rather open to Foibles than to Faults. At least in him they are no more ; for, my Dear, what in Women are Crimes ; Custom, however unjustly, 'has made in Man but Follies. I do not approve of this Distinction, nor will you ; but it is established, and you must act as if you approved it.

When I mention those things which among Men are called Follies, I understand the Love of Drinking to be one. Of this  
your

your Husband is not strictly to be accused, for I believe he does not love Wine ; but his Good-nature leads him into an Error very nearly approaching to it : He drinks because others love it. It is the foolish Fashion of the Time : A Pride in pouring down large Draughts of intoxicating Liquor is removed from the Reforts of the Mean and Vulgar, whom it may be said to become, to those of the Polite ; and, even in private Families, it is as frequent as at public Meetings.

I have distinguished between the Man who drinks from Choice, and him who does not approve, but barely complies with it, to shew you what is the true Character of your Husband in this particular ; the one is a Sot, and never to be reclaimed ; the other, though he cannot be called off at once, or perhaps ever perfectly from it ; yet will be led to disgust it more and more, and finally perhaps to disregard it.

This

This is a Distinction that concerns you nearly. You may, by Gentleness, and by soft Persuasion, prevent at least his ever coming to think it a Pleasure; and there may be yet more in your Power. All, however, that you can effect in it is of the greatest Importance, and this slight Advantage is worth all the Trouble you can bestow to gain it.

There is a Secret of more use by far than Persuasion in this Cause. Make your own Company agreeable to him by every Art and every Indulgence, and you will Wean him from a Custom which he sees gives you Pain, and which robs him of so much of you. But all this must be the Effect of Good Humour. One reproach will destroy all that you have been labouring for Months; and throw him into the Fault too with new Extravagance. You may rejoice when he avoids a Party of this kind openly; but it must be by Accident only that he discovers your Uneasiness.

There



There is more, my Dear, in this than appears. It is not only that Drinking is in itself a fault, although Custom has taken from it that Name among the Men; but it leads to many others. It is not only that it alienates the Mind, as well as estranges the Person, of your Husband from you; but it may introduce the greatest of all Faults, a Falsehood to your Bed. Many Men have fallen into this when under the Influence of Wine, who would have started at the Thought while their Reason held it's Place: And it is not only in Women that the first Folly of this kind leads to more.

It is the Light of that false Colouring which Custom gives to Crimes, that even this Infidelity in Men is looked on as a trivial Offence; but such it is considered, and there are few who will not promote it in a Mind that naturally abhors it. This is the Light in which Drinking, and those who encourage it, will appear in the worst Colours  
to

to you; but they cannot be seen in worse than becomes them. I have painted out the Danger to alarm you, not to render you Suspicious. You will see the Necessity and the Advantage of weaning your Husband as much as you can from this Weakness: And as he has no real propensity to it, you will find that Task not over difficult. The Method is obvious: They err indeed who attempt it by railing at the Fault; but she will find the Change wrought in some Degree daily, who finds the Method of making herself and her House agreeable in a Degree superior to that to which those Scenes can pretend.

The greatest of all Conquests are those which are gained without Opposition, at least without apparent Opposition. Use the Means without seeming to regard the End, that will follow: And as I have already mentioned to you in the Article of Cloaths, you will find it hold in all, that he will do, with

an infinitely better Grace, and greater Goodwill, those things which seem to himself his own Act, than what you visibly obtain from him. Men have naturally great Obstinacy; the best of them have some of it: They all have Pride too; and the best of them sometimes the most of it. They do not love to be forced, nor even to be persuaded out of their Customs. They cannot bear to be led by a Woman to any Thing. They have a settled Opinion of us, as Inferior in Natural Authority and in Understanding; and it will have an Appearance of Meanness to themselves, to be guided by those whom they should direct; or to be governed by those whom they should command. Endeavour not to get the better of this Opinion: I believe it is justly founded; but, if it was not, 'tis not your Business to reform the World; nor can it be your Interest to hazard your own Happiness upon a dangerous Experiment. To be free on this Subject; as the present Business was to point out the real



Character and Temper of your Husband, which, in some Particulars, your Inexperience might mistake, I must mention to you that I think he has not the least Pride of any Man in the World, and Obstinacy always attends this in a proportionate Degree. I do not reflect on him in this; his Birth, his Rank, his Fortune, his Connections, all naturally produce the one; and that is as naturally the Parent of the other. But, my Dear \*\*\*, he has Good-nature in a much greater Degree than any other Quality; this would influence him to give into every Thing within the Bounds of Prudence, that you prescribe, if it be without seeming to do so: And more than this, he doats upon you with a sincere Affection: This will give you a greater Power; it will give you indeed all that you ought to wish, and will continue so long as you do not abuse it: but the greater his Love, the less he will bear that.

I have laid down with great Freedom, you  
see,

fee, what I take to be your Failings, and what I take to be, not his Faults, but those Faults into which there is Danger of his falling. I have told you the Method to prevent the greatest, and to draw him off from the lesser ; and I have been at some Pains to lay down the Cautions that may prevent your running into Mistakes, even while you think you are doing right. The Manner of going about a Thing is more than the Ability to do it. Under these Restraints, you will find it easy to effect that, which if hastily and carelessly attempted, even on a right Foundation, would have failed ; or worse, would have produced Consequences just contrary to the Design.

Almost every Thing fails that is attempted rashly and with Precipitation. Never complain of the Hours which he spends from you ; for, being uneasy at that, he will leave you the sooner ; and, expecting more of it at his Return, he will defer that Return the

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longer.

longer. Never object to his Company; for he will then think his own Judgment questioned, and that he can only support it by Opposition. These Things of themselves weary and nauseate the Mind; nothing, except what is Innocent gives lasting Pleasure. The first Hours of a Scene of Drink and Revelry, are joyous; but the last are tedious and painful. If you receive him tenderly when he returns from one of these Parties, his real Love to you will make him feel it in the most affecting Manner. He will compare the Pleasure of those Hours immediately after his return, with the Pain of those which he passed just before it. He will not only resolve to rise sooner from the Party at the next Meeting; but he will do so. From leaving the Bottle at the first Sign of Uneasiness, he will, on your continuing the Pleasures of your Meeting, leave it before. He at first learned to go away from Pain, he will now go from the Prospect of it. This will be an Effect, a certain Effect, of the  
 Difference



Difference he finds between the nauseous Obscenity and fatigued Spirits of his Companions, and your Tendernefs and Affection : And what is this ?—'Tis my Dear \*\*\*, what I told you would happen : The End is effected, while you feemed not to have it in view. He is no longer fond of Wine ; he leaves the Glafs when the moft Sober do ; and this being his own Act, not yours, will continue : and being at the fame Time, the Effect not of your Remonftrances, but of his own Conviction, he will never return to the Error.

Would you be more fure of this, the Means to preferve, are the fame with thofe which obtained the Benefit. Let that conftant Attention, that accuftomed Pleafure at his Return, make known the real Joy you feel in it ; and keep up his fenfe of your Worth, and of the unworthinefs of his former Pleafures : And, to add the finishing Touch to the complete Victory, do not feem

to know that you have won it. As you never let him discover, during the Attempt to wean him from these false Pleasures, that you was attempting to draw him from them ; so, now you have effected it, never let him discover that you once thought him addicted to them.

I am, &c.

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## LETTER III.

*Concerning Visitors of Ceremony.*

**Y**OU tell me you are pleased with my Advice, and that you see it is reasonable : You give me, my Dear \*\*\*, the greatest of Pleasure. I knew you had Understanding to be convinced, and I know you have so much Sincerity, that I may believe you are truly so, when you say it. I pretend to no Advantage over you, but Experience. I tell you of Things which you would know yourself hereafter, but it might then be too late.

Use

Use my Observation with your own Goodness of Heart and Prudence, and you will be happy. If you regard me at all, Child, you must do it fully : The greatest Events often depend upon the slightest Incidents ; and there is many Times more in the Circumstances than the Action. Take heed, that you not only do what I recommend to you ; but that you do it in the Manner I recommend it. I believe you will : I take all your Assurances as most sincere, and I shall go on with my usual Freedom,

I have laid down the principal Cautions ; I have painted out to you the general Rules for your Conduct ; they are founded upon what is my Opinion of your own Temper and Disposition, and on those of your Husband. Remember them ; for they will therefore be of universal Use : they will direct you in a greater or less Degree in every other Occurrence. I beg of you, as you value your own Happiness, to keep them always



in your Mind ; and to refer every other Advice that it is possible for me to give you, to these ; as also to examine every Thing you intend to do by them. What agrees with these will be always so far right, and what disagrees will be almost universally wrong. These are the great and general Cautions ; the rest, though less important, are to be regarded, and, though particular, must have your Attention. It would be doubly unhappy to fail in the lesser Concerns, after you had been right in the greater ; but this would certainly be the Case, if these were treated with Neglect or Carelessness.

You will be visited by Multitudes of Persons on this Occasion ; many whom you have never seen before, and some whom you will never see again. The greatest Part of these come as Spies upon your Conduct, and they have no other wish but to represent you to your Disadvantage. A Bride is an Object of the common Observation : Every Company  
is

is pleased with hearing some Account of her ; and, as the World is always more fond of Satire than Praise, those who mention you will be much pleased with Opportunities of doing it to your Discredit. A Bride is like a new made Minister of State ; every trifling Part of her Conduct or Conversation is examined, and that I assure you not with the best natured Eyes.

I dare say, although your Inexperience might not have given you Opportunities of knowing this ungenerous Turn of the generality of our Sex, your own Prudence will direct you how to Act, now that you are inform'd of it. You will know that People who come to you Strangers, and go away such, have no right to your Confidence. If you tell them your Opinion on the most indifferent Subject, they will strain it to some meaning, from which they will surmise your future Conduct. You will know, that, before People who come to find fault, the  
less

less you say, the less are their Opportunities of doing it. These Visits are only of Fashion, and Fashion may be kept up at the Expence of a very few Words. 'Tis always polite to hear, and you have thence the best of all excuses to avoid talking. A Yes, or a No, are capable of very little Misconstruction; and if that be an Occasion on which this is possible, 'tis always civil, as well as modest, to decline giving a positive Opinion,

I would have you treat all that pay you their Compliments on this Occasion with perfect Respect; and all with the same Degree of it. You have other Hours for the real Conversation of your Friends. To be particular to them, is to neglect the rest of the Company; and your Words will not be the less liable to Misconstruction, because they are not addressed to those who will make that Use of them.

A great part of this Ceremony will be over when the first Visits are paid, for the rest,  
'tis



'tis easy, in this Town, for People to be very civil, and yet perfect Strangers ; to visit for Years, and yet never meet. Those who compliment you on this Occasion I would not have you think of entering into the Rank of your familiar Friends. Some may deserve it ; but it is difficult for you to know which. You are but young to distinguish ; and should you attempt it, the most deceitful would probably be those whom you particularised for the best. I am no Friend, believe me, to that idle Custom of visiting People we never wish to meet, and taking Opportunities to do it at Times when we know they cannot be at Home ; but, on this particular Occasion, it may, I think, be right. You will owe Visits to those who have paid you the Compliment, and they will owe you returns to those Visits : Some of them will be so honest as to confess their Intentions in the first, by declining it. For the others, it is your Business to be very long between the Card, and the return of it :  
and

and thus to shake off that by Degrees, which you have no Inclination to continue, and which you cannot so well drop at once.

I do not mean that I would have you make a point of being strange to all these Persons, in particular, for the rest of your Life: I would only have you set them on a Footing with the rest of the World of Strangers, among whom you may occasionally make Acquaintances. In general they will claim some little Pre-eminence, as they are known to your own, or to your Husband's Family; but this may be so slightly, and the Distinction is so little, that Prudence will pay no regard to it. This is the Conduct that I should think adviseable, my Dear, to your Visitors of Form.

There is much more to be said with regard to those who have some Degree of Intimacy; but this must be the Subject of another Letter.

L E T T E R

## LETTER IV.

*Concerning intimate Acquaintance.*

ALTHOUGH it is long since I was a Bride, I can remember, my Dear \*\*\*, many Things in which I acted very wrongly at that Time; and having seen the same Mistakes in very many since, I suppose them natural, and therefore, if not guarded against, universal. I have no reason to think you more likely to err, than others of your Sex; but, as you are liable to it as well as others; consider the Occasions and the Consequences.

Be not in haste to appear the Married Woman, nor think that a look of Care becomes you, or is the proper Mark of it. Care, my Dear, comes very near to sorrow! at least in the Marks by which, it shews itself upon the Countenance. I would not have you be sorry that you are married, nor would I have you look as if you repented of it :



it: 'Tis doing Injustice to your Husband, and it is calling for Compassion to yourself; and, if you have the Spirit of a true Woman, you will know that there is no Insult so great as Pity.

Thus much regards yourself; but your Acquaintance are not quite unconcerned in it. They will be watchful upon your Conduct, though they will not understand Things too severely; it is therefore prudent to beware even of these.

It is but a little while ago you was a wild giddy Girl at School: It will be expected that Marriage render you at least somewhat soberer, and it is fit indeed it should do so; but let it not have the Appearance of having made you more so than it really has. Whatever are the Effects, let them appear; make them neither greater nor less than they are, and shew them without Disguise. Don't let it appear that you think your business to  
be

be Grave; but don't hide it, if you happen to be so: The Affectation will be the extreme, while the Reality will always be moderate.

Of all Things, my Dear, let your Conduct in this respect be equal. Those who are familiar enough to see you in the same Hour without your Husband and with him, let them not be able to say that his Presence throws the least restraint upon you. This is too common an Error. I very well remember that it was my own; but it is injurious to both your Reputations: It accuses you of Dissimulation, and him of want of Good Nature. Whatever is your Gaiety when he is absent, do not give it up at his Entrance into the Company: He loves you for your Spirit, and he will be more pleased with it than with any forced reserve that shall break in upon it.

The setting out right, even in Trifles is all; what you are at first you will continue:

And

And it is not only your own Peace, which is the greatest of all Concerns, but the Opinion of your Intimates, and that is no little Matter, will depend upon it. One way or other their Sentiments will be communicated to the World; and they will presage but ill of her Prudence, as well as Happiness, who sets out with Diffimulation. You will think this a Trifle; but it is not one in it's Consequence. I have known many a Marriage presage unhappily; and, from the Opinion that it would be, I have known it declared that it was so; for the World is ready at Addition, from no more than such a Circumstance. It gives rise to an Opinion that the Tempers are unlike, and that must be a source of Disquiet. I do not say what might be necessary, my Dear, if you were married to an Old Man, or to one of a severe or morose Disposition. I am not talking to all the World, but to you: You are married to a Young, a Good Natured, and a cheerful Person: He will like in you what he



he approves in himself; and you will give him an Uneasiness in affecting to become reserved. I would have you, for your own Sake, avoid the least Tincture of Dissimulation: I know it is not naturally in your Temper; but you are young enough, to plant any thing there: And, believe me, the slightest step makes way in a strange Manner for the greatest. You will have more Satisfaction in your own Mind from appearing always exactly what you are, and you will preserve by it an Esteem from your Acquaintance, which will as surely as their Suspicions make it's way into the World.

It will be natural for you, beside accidentally intrusting your more intimate Acquaintance with your Sentiments, to do it purposely; but, though it is natural, it is wrong. Avoid it, my Dear. The minutest Things that concern a Husband and his Wife, may be swelled into Incidents of Consequence.

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Little Things may make the best Friends Enemies, and then the slightest Hint will serve as a Foundation for Volumes. I do not only guard you against giving Breath to the least Suspicion or Disgust with regard to your Husband; I would prescribe as strict a Silence in regard to the Circumstances of Joy. You can only be tempted to this by the asking Advice; but few will be able, and yet fewer will be ingenuous enough to give it. If you want Counsel in any Point which I have omitted to name in these Letters, come to me. You will have a double Advantage in this: You will be sure of honest Counsel, and you will be sure that the Secret is not betrayed. I am not a Stranger to the thousand Anxieties which attend a Match where there is real Affection: I am not ignorant that even the Satisfaction may be too great to be concealed: There are very few who are fit, or who are worthy to be entrusted with either. Your nearest Relations, and those of most Experience, are the most proper;  
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and Things which appear new to you, are to them so familiar, that they will give you quiet in a Moment.

There is another Particular with regard to your most intimate Acquaintance, concerning which I must not be silent; since I have seen the Peace of many Families, otherwise beyond the reach of Accidents, sacrificed to it. If you have among them one which your Husband treats with a particular regard, or one who is more than ordinarily attentive to him, find an Opportunity of dropping the Acquaintance on the first Discovery; so will you save the Peace of yourself, her, and your Husband. Do not mistake me so far, my Dear, as to suppose I am thinking any thing Criminal would be the probable Consequence of this Particularity; but it is enough to you that it is possible you might suspect, at some Time, and from some Circumstance, that there was, or that there might be: This would immediately destroy both your Peace



and his. If you had taken up the Suspicion ever so imprudently, you would find Occasions of keeping it alive as effectually, although as unfair; and whether you concealed, or whether you disclosed it, the Event would be the same. If kept within your own Breast, it would prey upon your Peace; if disclosed, it would provoke your Husband. If kept unknown to him, it would still give a Tincture of Distrust with regard to all that he should say that appeared affectionate; and he who truly loved you, and who had a right to be believed in saying that he did so, could not bear that; so that the most prudent Conduct would still leave it fatal. But if you should, from any idle Circumstance which your Jealousy had wrested into a Meaning that it did not deserve, at any Time have plainly accused him with it, you forfeit all his regard from that Moment. Men but very ill bear the being suspected, even when they are guilty; when innocent it is intolerable to them. They think there is a merit

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in Constancy, and as the World goes, it is so rare a Virtue, that, indeed, a Man may be allowed to take some Pride in it; at least it is a Merit that you must be sensible it will be a pain to him to lose undeservedly.

Men bear Suspicion, let me tell you again, but very ill, even when they are guilty; you may judge from this how they will bear it when they are innocent. A prudent Wife, even if she found her Husband false to her, would shut her Eyes to the Discovery, knowing that to reproach is but to harden him. Surely then you will see it as an Act of the greatest Impropriety to be suspicious without cause; and as this will naturally happen from an indulged Intimacy, such as I have mentioned, although an innocent one, you will be convinced no Caution can be too great, nor any Time too early to take it up.

I have advised you to be very cautious of the first Dispute, I must persist in my earnest

Admonition to you to be as careful to avoid the first Suspicion. By the Occasions which I have supposed the most probable to produce them, though on both Sides innocently, you will see that I look upon you both to be Persons who truly love one another. This is the Cement of all Happiness in the Married State; therefore preserve it against all that are but possible Attempts. Every one is proud of being thought a good Husband, because it is the greatest Character of a worthy Man. Almost every Man possesses it at first; and every reasonable Man will take pains to preserve it as long as he can. It is Despair, not Disgust, that makes so many affect to despise it. No one gives it up until he can preserve it no longer; and then, because he cannot possess it, he calls it by ill Names. When once the claim to this Title is given up, all the Good-natured Offices of the Husband are thrown off with it; and he no longer attempts, or even wishes to please. You see, my Dear, how much depends



depends upon the keeping up this Character ; while he possesses it, he will take some pains to deserve it ; when he has lost the Name of it, he will abandon the Reality.

There is not less Danger, I say, from the first Suspicion, than from the first Dispute ; nor is the one to be less dreaded by her who would live happily with her Husband, than the other. Every Man is as fond of the Title of a faithful Husband, as of that of a tender and affectionate one ; and it is in this, as in the other, the difficulty of maintaining the Character that makes it so often be thrown up, and so affectedly ridiculed ; but this difficulty arises from the conduct of the Wife, not of the Husband ; and therefore you should look upon it as in your own Power to obviate and to prevent the Danger. While you esteem him constant, it will be of little concern to him what the World supposes ; but as soon as you suspect that he is otherwise, he will be so. It has been

faid of Women, that unjust Suspitions have rendered them bad, when they would otherwise have been innocent. I hope it is not so. But with the Men you may be assured the Observation has weight. She who suspects that she has a false Husband, and owns that Suspicion, will, in all human Probability, never have a true one.

There is some restraint upon the Man who enjoys the good Opinion of his Wife; and, to preserve it, he will avoid not only real but apparent Occasions of giving her Suspitions; that is, he will avoid giving her the greatest of all Pains, and running the greatest of all Hazards of a Life of Wrangling. As soon as this is forfeited, he becomes careless, and gives her Suspicion not only when there is, but when there is not cause. All he wished to preserve is lost, and in vain is it for him ever to think he can recover it. I have known in the course of my Life, many a Husband reclaimed by the Modera-  
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tion of a Wife ; but I have known, too, very many rendered abandoned by her unguarded Violence of Temper. Many a one has relinquished a real Intrigue, from his Wife's avoiding to discover it. Many a one has thrown himself into a real one, by her Suspicion of such as were only Imaginary.

I would fain set before you, Child, the real State of what is called Inconstancy in Marriage, and Intrigue amongst Persons of Character ; for it is very different from what is represented by some, and is imagined by others to be so. And I am afraid that not only the Peace of many Families, but the Virtue of some private Persons is sacrificed to the Error. People too readily fall into both the Suspicion and the Practice of that which is represented to them as common ; at the same Time that they would banish the Imagination from their Minds, and much more the Guilt from their Breasts, if they were sensible that an ill Woman of any Rank



Rank was, as she really is, a Monster. Malice, my Dear, is more common in the World than that which it represents: You have been told of the Wife of this Man, and the Daughter of another; of this Beauty, and that Coquette; of this Demure, and the other rattling Girl, having lost their Reputations with this Captain, or that Rake. 'Tis indeed too true, that they have lost their Reputations, and they have deserved to lose them by their Imprudence; and this perhaps is all they may have lost. Their innocence, may have been preserved notwithstanding all the confident Reports which tell you to the contrary. You see how much they sacrifice to their want of Discretion: nothing less than their Characters: and let this be a warning to you to avoid Occasions, even the most remote ones of Scandal. Wherever Beauty is, there is Envy, and wherever there is Envy there will be Malice and Invention joined with it. You see what a Precipice the Indulgence of  
Nature

Nature has set you upon; watch therefore your Steps accordingly. She who is innocent will indeed have the Peace of her own Mind left, to comfort her; but she will forfeit a great deal who wants Discretion.

I mention this only to shew you what is the real Danger of giving Way to those Giddinesses of Temper that betray Women of Character to the Censures of the World: But as I told you, real Vice is less common, and, among the Multitudes who are suspected, she that truly deserves the Suspicion, is perhaps one in ten Thousand.

The young Men before they think of Marrying fall into the Snares of those artful Creatures whom you see at every public Place, and they find reason to repent their Folly. When they afterwards marry they see these Creatures in the hateful Light in which they ought to be viewed, not as Objects of desire, but of disgust. The thought  
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of being out of the Way of their Allurements is one of the great Motives they find to marry; and they will never, unless provoked and urged to it by the Suspensions, by the Disregard, or by the Infidelity of a Wife, return to them.

As to the Women of Fashion, or of Character, tho' Suspicion may many ways reach them, actual Ill will scarce find any. It is impossible that a Woman educated in the principles of Modesty and Virtue should give them up with Ease: nay, even if she no longer was kept from Ill by her reverence of Virtue, the fear of the Consequences of Vice must deter her. Beside, if all these Considerations were of no Weight, where are the Opportunities? 'Tis easy to imagine; but it might be difficult enough to find them. You may be assured, my Dear, that of the thousand Reports you hear of this kind, hardly one is true; and that whenever such a Fall from Virtue happens, it is soon discovered:



discovered : All Eyes are watchful, and Lovers are unwary. The Discovery is proclaimed, and you know the Consequences. If you will consider how seldom this really happens, in proportion to the number of the Reports you hear of it, you will join with me in believing how little Credit ought to be paid to such Reports; and you will find how little Reason you will have ever to suspect your Husband; and what Improbability there is that the Women of Virtue and Character with whom you are acquainted should give you that Occasion.

You will thus be taught to do Justice to your Husband, and to them, in case of any the most strong Appearances, should there be such, of Suspicion:—But there is also a Justice which you owe to yourself, which is to prevent the first Approaches of this Suspicion. I can believe that your Prudence would be a great Safeguard to you after this Explanation; but Love has many Eyes, and

Fear

Fear shuts out Prudence. Although I have told you how impossible it is that any Person of Virtue should give you cause of just Suspicion; yet, when I recollect your fondness for your Husband, I can see that many Things may give unjust Cause, and that will not give you less pain, or be productive of less fatal Consequences. I did not tell you that you would have, or that you could have cause to think meanly of any who visit you; but you may do it without cause; and as this would injure them as well as you, there is no care too great to be taken in order to avoid it.

It will very probably happen that some one of your Acquaintance will be the particular Favorite of your Husband; not the most handsome of them, for that rarely happens, and will be less likely to happen in this case; because, without Flattery, you will set them in an indifferent Light in this Respect. They are not always the best Faces that are  
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the Favorites with Men who have no Design. There is an air of Freedom and good Humour which many have the Art to put on, that want the Charms of Person; and this always takes with the Men who mean no ill, beyond all other Allurements. I have known many a Party, among whom the least agreeable has been the Favorite; and in all probability, if it ever happen that you are tempted to be uneasy about the Civilities of your Husband to any of your own Intimates, 'twill turn on such a one as this. If this prove the Case, you will know, in the first Observation, what it is that you are, and what you are not, to suspect; but you must, if you value your own Repose, my Dear, although you fear less, be not the less upon your Guard. It will be easy for you to find some Opportunity of dropping the Acquaintance at first, and the easier and less suspectedly, because the Intent of your doing it will be secret. By the Caution I have laid down, you will be the first Person who shall



shall see it. You will be alarmed not only before your Husband sees, but before your Rival is conscious that she is preparing the Mischief; and he will neither regret the Incident that breaks the Acquaintance, nor have the most remote guess at the cause.

'Tis thus, my Dear \*\*\*, a good and prudent Wife will always study to preserve the Affection of her Husband: 'Tis thus that she will prevent the Occasions of estranging it: She will obviate the Mischiefs, that it would be in vain for her to labour to remedy, if they were once formed; and she will prevent those Ills, which it would be out of her power to remedy. Faults are stubborn Things; but, remember, Tendencies to Faults, are easily removed. Men are obstinate when they are absolutely engaged in any Course of Ill, or but of a Wrong kind; and they suppose it an Affront to their Understandings to be persuaded out of it by a Woman: But they are easy while only in  
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the Road to what is wrong ; and altho' no Power could drag them from the certain ruin, when engaged in it, and the Event of one Attempt to do it would be fatal to your Peace, yet by Prudence and Good Humour, they may with ease be led out of the Road ; and the very Intention, even if it should not succeed, will be the Occasion of no harm.

I have written you a very long Letter, my Dear, but 'tis on an important and an interesting Subject: And as I know your own Understanding will be more powerful with you than my Influence, I direct my thoughts to the side of Reason, not to that of Authority. I would willingly convince you, for then I know I shall succeed: And by explaining to you, so far as my Experience has given me Opportunity, the Views and Motives of the several Persons with whom your Concern will be, I rather wish to open your Eyes than to direct you;

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and would have nothing appear as my Advice in this, that is not already your own.

I have often observed that the least agreeable Women engrossed the greater part of the Men's Attention and Regard : They throw themselves into the Way of it, whilst the Beauty is supposed out of Reach, and she indeed places herself so, and loses half her Conquests by a Reserve ; but those who have less right to be admired, have more Ambition to it, and they cultivate the Occasions which offer, as much as others neglect them. If I did not know you better than to suppose you needed the Caution, I should warn you against Coldness and Indifference toward your Husband : for this is the Fault that generally opens the Way to the Conquest made by a less amiable Object : But I know you love him, and that you see it as a Duty not only to do so, but to profess the doing it. Persevere, my Dear, in that Resolution ; 'tis both  
a Duty



a Duty and a Virtue, and it will bring you abundant Reward. This alone, will set you above all Occasions of Jealousy; and see that you are not Jealous without Occasion. Indeed you are in Person upon an Equality, I think, with any Woman; and this Conduct, which, if you were not, would place you so, will, as you are, give you a certain Pre-eminence. Adieu,

Your's most affectionately,

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## LETTER V.

### *Of the Continuance of Affection.*

I Have begun my Advice to you, my Dear  
 \*\*\*, with the ceremonial Part of a beginning married Life, and with the Obligations under which that will lay you, and the Dangers to which it will expose you. This was the proper Part of your Conduct to be

first considered, because it would first offer itself to you in the acting: but these, although the most immediate, are not the greatest Concerns. There are Duties that have no Dependence upon Fashion, nor any Connection with the Customs of any particular Time. These I shall speak of one by one, and go through with you all the Stages of the Life on which you are entered, and point out to you all the Advantages that will attend a proper regard to them, and all the Danger that will arise from their neglect. These things, Child, are unalterable, as the Differences between right and wrong, upon which they depend: And as no Time can alter, so can no Station of Life acquit you from the Attention that is due to them: these are calculated for the Advantage of the Great and Little; the Rich and Poor alike will Profit of them, or suffer for their Neglect; and all the Difference of Degrees with Relation to them is, that as the Wise will best see the Importance of their Observation,

vation, they will not fail to observe them, and be the most sensible of their Advantages.

Among the Duties between the Husband and the Wife, the first is Affection. The preserving this is the most essential of all concerns; for this being the Band of all the Union, on this depends the Happiness that shall attend it; and that will not only be lost by the Neglect of it; but it will be more and more complete, in proportion as the Attention to this concern is more and more inviolable.

I would not attempt so rash a Thing as to prescribe Law to those who have it not already. There is no one, you well know, holds in so much contempt the general Opinion, that Persons of good Tempers will love one another after they are married: tho' they were indifferent before. Altho' I am now past the Disturbances of that Passion, I have a Re-



membrance of its Influence, sufficient to assure me that it will never exist where it is not voluntary and natural. And it is for this Reason that I have differed with all our Family, and with all the Families of Prudence, as they call themselves, in the World, about those Marriages which are made by Parents, and in which those who are most concerned have no Business but Compliance.

I do assure you that this Match of yours, advantageous to you, and honorable to us as it is, would have been very coolly looked upon by me, had it been proposed to us before you heard of it ; but your Husband is of worthier Principles. He expected your Heart as the principal Part of his Agreement, and you gave it freely. I do not wonder at you, for he deserved it. I know that he possesses it entirely ; and, for your own sake, as well as for his, I hope, and I believe, he will always possess it. I would not have advised you, my Dear, to begin to love your  
Husband,

Husband, or to try to love him ; but I do recommend it to you most fervently, and most earnestly to continue to do so, and not to let this be a Work of Chance, but of Consideration.

You tell me, in the fulness of your Heart, that although you always loved him tenderly, he is now much dearer to you than before you was Married. I doubt it not, Child : 'tis natural it should be so ; and he deserves it of you : Be careful, my Dear, that you continue to love him thus so long as he deserves it. I have that Opinion of him, that in doing this, I dare say you will love him thus for ever : But then let it be from Reason ; it is not to be expected to happen from Fancy only, or Accident. The Affection built on this Foundation a Breath will blow away : The Whisper of some Enemy may undermine it ; or the weak Suspicion, false as it may be, of a busy Friend, destroy it. Trust not your Happiness

pinefs to fo flight a Security; it is of too much Value. Hear me, with Moderation and with Patience. Although your Husband does deferve from you all that it is poffible to think that Man can deferve from Woman, yet fome part at leaft of your prefent Tranfport is to be attributed to Novelty. Take care that it is not too much. Diftinguifh what part of it is of that Origin; and be not too much given up to it. Things of little Value will charm us when they firft prefent themfelves; but all their Grace wears off upon Acquaintance. There are undoubtedly fome Allowances to be made for the Newnefs of your prefent Life, among the many that you owe to it's real Advantages. Diftinguifh thefe, and treat them as they are; as Flowers that charm the Senfes while they are frefh, but that will quickly lofe their Perfume and their Colour. You are pleafed to have fhook off the Yoke, light as it was, of Subjection to your Relations: You are charmed at being Miftrefs of a Family :



Family : And as you owe these Things to your Husband, it is therefore natural to be pleased with him while you remember, and while you feel them; but, my Dear, you would have owed these to any other Husband : And there is enough in him you have married that is particular, for you to esteem and to respect. Throw not therefore away your Attention upon Things that are common. You are pleased to have a right to the Affection of the Man whom you have chosen from all the World : This also you would have had, whosoever had been your Husband. Do not therefore let this come into the Articles of the Account of your Happiness : It is not worthy. But remember that you have a Right to the Heart of a Man of Virtue and of Honour, who does, and who, will always love you; and you will then place the Advantage where you ought for your own Happiness to place it, not on the State, but on the Person; not on the having a Husband, but on the having this Husband: and this is worthy Triumph.

You wish to preserve that Happiness which you enjoy. I have told you, that as the Foundation of it is the Affection of your Husband, the preserving that Passion will be the Means to perpetuate the Consequences. To this your own Affection unalterably fix'd, and on all Occasions shewn to him, will be the greatest, and almost the only Step. Without this nothing can preserve it: With it there is scarce any thing can shake it.

I know this is your Intent, and it will be the Natural Fruit of your Inclination; but let it also be the Fruit of your Judgment. It is an unforced, an unbias'd Affection that you have to him, therefore it is natural, and there can be no great Difficulty in the continuing it. You have engaged yourself by the most solemn Ties, that it shall be continued, and thence also it becomes a Duty. You have the Voice of Prudence to authorise it, you have the Command

Command of God to enforce it. I produce not all these forms of Observation because I fear that even the least of them alone would be insufficient at this Time to bind you : for you now are given up totally to your Affection : But remember there will come a Time, when that which now charms for it's Novelty will be familiar : When there may be Accidents to shake it, that now do not offer ; and that it will then be a Time when it is less able to resist them. Establish it, my Dear, as it ought to be, now, and it will not be then overthrown. Remember that the Love which Marriage authorises, and which it should inspire, is no Flight of idle Fancy, wild, irregular, and uncertain : It must be firm, perfect, and inviolable : It must be the Fruit of Consideration, as well as of Imagination ; and it must be known as a Virtue as well as a Compliance. Convince yourself at this Time, my Dear, how closely and how firmly you are united. That you have  
made



made yourselves Possessors of one Fortune, and that you ought to have but one Inclination, and one Heart. Remember that it is not a cold Esteem alone that your Husband has a Right to expect from you: that he might have claimed, and that he might have enjoyed as a Friend or an Acquaintance: He has given you himself, his Fortune and his Love, and what is it that he asks you in return? Yours. He requires no more of you, and that neither Gratitude nor Reason can withhold from him. The Price he has paid is great; and he must have what he has purchased. The Manner in which he solicits it, were there no other Motive, deserves to succeed, and he must not be disappointed.

It is your Love that he expects, and he merits it. You tell me that he has it: Let him never doubt of this. It was your Duty, before you married, to be reserved; but that Reserve, which was then a Virtue, would  
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be now a Fault. There is a Merit in a well placed Affection, and there is Praise in that Openness of Mind which owns it. All that endearing Tendernefs that your Heart feels toward him, let your Tongue be ready to exprefs. He is generous, he is grateful, and he loves you: You know what Transport fuch a Man must feel from fuch Acknowledgments; but you may be affured from me, that it will bind him to you for ever.

There is no Advice that I can give you, my Dear \*\*\*, but must be understood within it's proper Regulations. All you can bestow upon him of this gentle, this elegant Affection, is not too much; but it must be only to his own Ear that you deliver it. While your Heart burns for him at every Moment, while you idolize him, while you doat upon him, preserve the Modesty of your Sex in Public; and let no one, no not your most intimate Acquaintance be in the

Secret

Secret of your Heart, otherwise than by your general Declarations: As nothing is so honourable to a Wife, as Fondness of her Husband when alone, nothing is so unbecoming when there are Witnesses to it: 'Tis an Offence against the Company, and may be suspected by your Husband, for you may have designs in it, and do it to obtain a Character, which to you may seem, altho' it's not so in reality, an amiable One. There is nothing which ought to set a Woman so low with her Husband as this prostituted Fondness; and there is nothing that will set her so low in the Eye of the World. That which is thus ostentatious, may be affected; that which is secret must be real.

You are happy in having a Husband not deficient in Understanding. This is one of those Incidents in which you will have Proof of it. There are Men of that weak Turn, that they expect this avowed Tenderness of a Wife, and have a Pride in shewing others  
that



that a Woman of Virtue has a Fondness for them: But this is not your Case. He who is, and who I hope, and persuade myself will be, always happy with you, thinks with greater Justice and Propriety. He knows this is a Circumstance which concerns himself alone, and he will wish to possess the Sense of it to himself.

'Tis happy that nothing is required of you, in order to please him, but what yourself would chuse to do; but it is thus in all Things where people of Sense and Virtue have to deal with one another.

I have entered at large into the Reason of this important Admonition, because you wish to be convinced, I know not barely to be told what is right; and, being convinced, I know that you will be unshaken in your Observance. In Public then be complaisant, but be indifferent to your Husband; In Company be civil, but  
not

not free. This will not only obtain you Respect from him, as well as from all that see you ; but it will give a double Force to those Endearments which you are ready, which you are eager to bestow, when you are alone together. You are to know, Child, that Love, however the Notion may be exploded among the Weak and the unhappy People of the present Time, is yet the true, the lasting, and the only Source of Happiness to the married. 'Tis said that it will create Love in the Person to whom it is directed, even if he had nothing of it before ; but this I doubt. I have my particular Thoughts concerning that Passion. But however this may be, it concerns not you. You do not want to create, but to preserve Affection ; and you will easily know that which could do the one will do the other.

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LETTER

## LETTER VI.

*On Weaknesses of Temper.*

ALTHOUGH I have recommended it to you, my Dear \*\*\*, to have the first and greatest Care upon the Subject of that Affection which first united you and your worthy Husband; I do not mean that this Consideration should swallow up all others. Though I have mentioned it to you as a first Care, I do not mean to place it as the only Object of your Attention.

This is indeed the Principal; but there are a thousand others, and those not less certain in their Effects, although those Effects are of less immediate Importance. Take care in all Things; the Object of your concern deserves that Care, and will repay it: But these in particular have this further Claim to your Notice, that without them the other cannot subsist. You will ask what are they?

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There



There are many, and you shall know them all. I only awake your Attention first, that you may not pass them over with a careless Eye, or think them Trifles.

I have always spoken of your Husband as a man of an excellent Temper; but I do not mean by this that he is perfect. No Man is so. All Tempers, and all Dispositions have their Weaknesses, nor is he without his. Perhaps I have not discovered what it is; perhaps there are several, and I have seen but one of them. You know him better. You will have Opportunities of studying him more. Do it; for it is of Importance.

Observe from Time to Time what are the faults of your own Temper, and, while you are upon your Guard to correct these, see whether he also have the same. Regard the Faults of other Persons' Tempers who are of his Age and Rank, consider which of them are his. When you have discovered this,

this, do not look upon him the worse for it. I tell you, you yourself, and I, and all People, are subject to them. I do not bid you enquire into them to lessen your esteem ; but to guard your Peace.

There is one general Foible in all People of your Age and his. I think you are as little Subject to it as any Body that I know ; and I am not upon my Knowledge, able to say that he has much of it ; but yet it is universal : it is a Disposition easily ruffled and disconcerted. According to the Degree in which People possess this Weakness, they have the Title of being Passionate, or of being Peevish. Both these are Characters which I hope neither of you do, or ever will, possess ; for they are very faulty. But something approaching toward these ; something on the Foundation of which these Extremes are built, is natural to all young People, and is the unavoidable Fruit of Inexperience. If you find any Thing approach-

ing toward this in yourself, correct and get the better of it in Time; for there is nothing that will so certainly estrange and alienate the Affection of your Husband from you. His Temper is not at all of less Consequence to you than your own, and you must study it as carefully. If you see any Tendency to this in him, be careful on every Occasion to attempt the weaning him from it. And do this not by Advice (for Men do not willingly receive that from Women) but by Example. Let him see, whenever you are tempted to be hasty, that you get the better of it, that it may not give him uneasiness; let him see how you do it; and on this Occasion, though I do not think it adviseable for you to be too free in praising yourself; yet, on this Occasion, I would advise you to do it. He will see your Conduct is truly amiable; and that it is not only easy, but agreeable to follow the Example.

I do not prescribe this as regarding your Conduct toward one another; for I should



be very much concerned to hear that you had ever gone so far as to need an Apology, or even to need the Caution I have mentioned with regard to what has passed between yourselves; but let your Family, your Friends, and your Acquaintance afford the Opportunities. Advice, even in this cautious Garb of Example, when it concerns yourselves, is brought too home: And, while you may be in the Right in proposing your own Conduct as a Pattern, there is some Degree of Superiority assumed, and some Degree of Reproach conveyed in the Example. Let him see your affable and prudent Behaviour toward others in Things which might have given Offence, or which might have occasioned Disgust, and he will honour and esteem you for it. He will know, by this, how very cautious you will be of taking Offence at any thing that might be made a Ground of it in him; and he will see the Conduct in so amiable a light, that he will in secret resolve to imitate it. This is

all you have to wish:—Expect him not to make Professions; it is beneath him to do so: and those who do it, break them.

Here, my Dearest \*\*\*, is before you the plain, the palpable, and the certain Way to prevent the least approach to Dissatisfactions between you; and 'tis impossible that you should know how much depends upon your carefully pursuing it. Dread, as the severest Mischief, the first Uneasiness that may happen between you and your Husband; for it is such. No matter how little it be; 'tis something: And Things, when they have once got footing, easily increase. There is a Pride in never having disagreed; preserve and support it. 'Twill be of all Guards the greatest against falling into the Error.

You who have no Vices (for I am sure you have none, nor do I think that he has any) can find no other way of displeasing one another than by some little Difference of this kind.

kind. Pride is the Root of all this ; get the better of that first : And dread, as well as hate Obstinacy of Opinion in yourself, as much as you would dread it in him. Remember that in Trifles it matters not which is right, which wrong, if your Opinions differ ; and it is only in Trifles that they can differ. Remember that it is worth while to give up a thousand of these Mistakes (for you may be sure your Opinions will generally be Mistakes when you differ from your Husband) rather than to run the least risque of giving him Offence. By this cautious Conduct you will make him cautious ; he will love you for the Care you shew to please him, and he will return it in an equal Care to give you Pleasure. Suppose that you were in the Right ; not that it is likely, but suppose it was so, it will never be pleasing to him that you make him own it ; and what is the Triumph, in proportion to the Satisfaction ! Is it not better to be in the wrong, and to have him not displeased about it ?



These, Child, are the Rules by which you will avoid the making the least Approaches toward a Disagreement; and by which you will improve his Conduct as well as your own, and obviate all the probable Means that might lead to the least Appearance of it on his Part. But though you will, by this, obviate all the probable, you will, neither by this, nor by any other Method, prevent all the possible Occasions of such Approaches toward it as may alarm you. Do not suppose by this, my Dear, that I reflect upon the Temper of your Husband, as not so good as your own. I protest to you, that in this, as in all other Cautions, which regard Offence on his side, I speak of Mankind in general when I mention him. You have no concerns, that are not also his; nor are there any Subjects of your Conversation in which he is not included. But 'tis not so on the other Part: He has a thousand Things to regard, with which you have little or no Concern; and these, unknown to  
you,

you, may disturb and ruffle his Temper. Accidents in his Affairs, or a thousand other Occurrences, which his very Love for you will make him keep from your Knowledge, may disorder him; and when his Mind is discomposed by these, or when much employed upon them, his Inattention, or his disregard to what is said on some trifling Occasion, may amount even to Peevishness.

Here, my Dear \*\*\*, is a new Scene in which you are to act; and it will require all the Address and all the Composure which are within the command of your Temper, and of your Understanding. I have hitherto mentioned these little Differences and Dissatisfactions as what you were to foresee, and being acquainted with what are their general Occasions, to prevent. You now see them in the light of present and begun; no matter how very little they are, no matter how trivial the Beginning. Any Distaste, any Beginning is too much, and according to your  
own

own Management, for now it lies wholly with you, will become a Thing of the greatest Importance, or it will shrink to nothing. He who is pettish at a Trifle, because his Mind is discomposed, will, for the same Reason, be exceptionous at the least Notice of it. He is uneasy, and therefore he feels what is not, will he not therefore be alarmed at any Thing that is?

When you find your Husband, my Dear, at any Time discomposed, attribute it not to yourself, or your own Conduct; for I know that will never be the Occasion, since it will not give him any: Understand it as the Effect of some cross Accident, which his Affection, that he may not give you Pain, keeps from your Knowledge. Thus will your own conscious Innocence give him no room for Suspicion. If it be possible, let him not see that you discover this: But remember what it is, and what is the Occasion, and you will think how much you owe to him who will

not



not make you Partner in his Uneasinesses, and in what Manner you ought to behave to him whose Disquiet carries such claim to your Concern.

If in general you see him only deep in Thought, understand this as the Occasion: And if at any Time a peevish Word drop from him, assure yourself this is it's Origin. Enquire not why he speaks so; do not seem to know that he does; but in your own Behaviour do every Thing to sooth and to compose his Temper. I have convinced you that he deserves this from you, and it will succeed. He will see your Tenderness and Affection a Balm for every Wound of adverse Fortune; your Love a Compensation for every unlucky Incident that may occur to him.

It is a Custom, by much too general with Wives, when the Man they love, or but pretend to love, appears uneasy, to speak of  
it,

it, to press to know the Reason, and to solicit every Article of an Explanation; but however universal this, it's wrong: Nothing can be more so. If the cause of his Silence proceeds from the generous Principle I have told you, he will be made more uneasy by the Solicitation, and 'tis a Pain that ought not to be given him: If otherwise, he has his Reasons for his Silence; or be it but his Fancy, 'tis no Crime. He has a right to what Conduct pleases him, and it will make him Peevish to oppose it. The same Cautions, and from the same Reasons, plead against the urging an Explanation of any pettish Word that may by chance escape him. Do not deceive yourself so far, my Dear, as to suppose it is always Affection which dictates this idle and ungrateful Importunity: Even if it were from Affection, 'tis an ill Fruit of it; but, in general, 'tis merely Curiosity. This is too prevalent in us all by Nature; but 'tis a source of universal Evil. Beware of it in every Thing, my  
Dear,

Dear, but in nothing more attentively than in this.

The Writers on Morality have said, in their Cautions against this Source of Disquiet in the Married Life, that the Husband and Wife should never be both angry together; that when one is out of Temper, the other should be silent. But this is talking in the general: 'Tis right, 'tis wise, and it was perhaps as much as a Recluse lockt up in his Study could arrive to know; but those who live among the World are acquainted with a thousand Delicacies unknown to those remote Observers. There is a Manner in doing Things, in which as much consists, as in the very doing them. And 'tis not sufficient that People are told what they are to do, unless they are informed withal in what way they are to do it. I have added what must be Practice to their Speculation; and I have pointed out to you every Step toward Uneasiness, and every Step toward preventing it.

Observe



Observe them, my dear Child; and you will owe to it more than you at present can suppose. I speak from Experience, and I would make the Fruit of that Experience yours.

You have heard that *Virtue is it's own Reward*, and there is a great deal of Truth in the Sentence; but Virtue and every Step I have been prescribing to you, is Virtue in a certain Degree; is not only a Reward unto itself, but it brings many Rewards with it. It is a sufficient Satisfaction to good Persons to know that they have done their Duty, and that will be your Satisfaction in consequence of a Conduct of this kind. But this is not all: you will not only have obtained, by this, your own Approbation, but the Esteem of your Husband. Although you mean no show of the Goodness of your Behaviour, he will see it. Although you make no boast of your Concern, or your Affection, he will discover it all: and he will  
be

be the more satisfied of it, because he has discovered it. That which is boasted may be affected, or pretended; silent Virtue is always real. He will not only esteem you for this, but he will Love you the more. Perhaps, in the fulness of his Heart, he will tell you that he saw it; that he was wrong, and that he reverences you for the Behaviour that bore with his Faults, and that reclaimed him. You will indeed have Reason to rejoice; nay, it is just and reasonable to Triumph in this; but it should be in secret; for there is no Answer fit for you to make on such an Occasion. You must be silent.

\* \* \*

LETTER

## LETTER VII.

*On Disputes upon trivial Occasions.*

I Have said to you, dear Child, all that my Heart could dictate, and all that my Experience was able to inform me on the Subject of those weakneses of Temper, which even the best are liable to, and which therefore you must expect to find in the Person with whom you are to spend your Life. If I have seemed to make little Things too Important in this Consideration, it is my Dear, nothing more than my Care for you, that has enlarged them; but be assured that all this Increase is owing only to this, that, considering in what Manner they might affect your Youth and Inexperience, I have seen them not only in their present Form, but in their Consequences. This is a way those who are acquainted with the World have of judging, and you will one Time fall into it. If I have cautioned you against  
the



the Causes and Springs of those Disagreements which render the Lives of so many married Persons unhappy, with an Earnestness more than proportioned to the Things themselves ; surely it has been not at all too great for the guarding you against those Disagreements. Keep, I intreat you, all those Admonitions in your Mind, and you will avoid a thousand Disputes into which others would have fallen. But though I am assured you will, by this Means, escape so many Dangers, I do not suppose it a certainty that you will be free from all. I look upon Human Nature, under the strictest Regulations, as too imperfect to admit of Security ; and I think it possible, although I hope it is unlikely, that, after all this Care, you may be unhappy enough to fall into some little idle Misunderstanding. I shall think myself to have performed but half my Charge, if I leave you at a loss how to heal the Breach, which I had taken so much Pains to tell you how to avoid.

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As I am confident neither of you will do any Thing ill, I take it as a certainty, that if ever any Dispute or Disagreement arise between you, it will be about a Trifle. A thousand Things may happen to occasion a Dissatisfaction of this kind; but there is only one that can foment or can preserve it, this is Obstinacy. I know, my Dear, how much of this there is in Human Nature; I know how much of it there is in my own Sex; and therefore 'tis impossible to give too much Caution against it. If ever an angry Word should have been returned, I entreat you, for every Thing depends upon it, to consider what it is you are going to say, before you speak the third.

Yours, is that Time at which Instruction is not thrown away: 'Tis just at the Period in which you now are, that it can be of use. 'Tis impossible often, to reconcile those whose Happiness depends upon the Reconciliation; and this also is a Fruit of Obstinacy.

It

It is impossible, I say, to be done, it is therefore idle to attempt it: But 'tis easy, at least I hope so, with Minds like yours, to prevent it, and therefore I take upon me to advise you. The Matter is of so much Importance, that I cannot be too punctual in doing it. 'Tis for this Reason that I enter so minutely into every Circumstance; and that I so often break from the Thread of my Advice upon particular Heads, for general Cautions. Perhaps I am tedious; but, my Dear, pray forgive me. I think it not too much Labour to write, do not you think it much to read it.

But I shall return to my Advice. I have observed it must be about some Trifle that you dispute with your Husband, if ever you dispute with him, and remember what it is that this Trifle may cost you; his good-Will and your Peace for Life. Is it worth while, my Dear, to run the Venture? To be sure it is not. Give it up at once, what-



foever it be, and avoid a Danger that is so disproportioned. This will make an Advantage even out of the Thing that threatened you; for he will know that he was in the Wrong much sooner from your submitting, than from your defending the Point, because he will be sooner cool; and, when he does so, he will love you the more. Whether he suppose that a Diffidence of your own Opinion, when opposed to his, would not let you find that he was so; or, whether, finding it, you placed your Affection so much higher than the Discovery, that you neglected to boast of it; when you are calm, your Husband will always find he has been wrong in saying that which might displease you. His Sense of this is all that can be necessary to your Happiness. Do not expect, or wish him to confess so much; that is no easy Task; it is indeed of no Consequence, and it will certainly put him out of Temper. There is no trifling Dispute that will not be lost as soon as it appears,

pears, under the Influence of such a Conduct; and is not this a most desirable Certainty? What Wish could you propose to yourself so much to your Advantage, as the never having while you live the least Disgust with your Husband? And this will give it you. What is it that you sacrifice to purchase this? Obstinacy. 'Tis nothing more. A Thing you are ashamed of, and that gives Pain to the Person who possesses it, as much as to the Person against whom it is preserved.

This, my Dear \*\*\*, is the Consequence of conquering that Perverseness of Temper which might keep alive a Quarrel. Let us consider what could be the End of indulging it, and keeping up the Dispute. While it subsisted you would make your Husband uneasy; and this the more, the more he loves you. Can you wish to do this? Can you desire to give Pain to a Person who is kind to you; or can you be so ungenerous as to take Pleasure in seeing that Pain, when

you know it is the Effect of that Affection? But supposing Pride or Obstinacy, or be it what it will that is the mischievous Cause, could get the better of this Consideration, which yet with you I am assured it cannot, supposing this could happen, yet after all the Neglect with which this would be to treat the Peace of one who ought to be Dear to you, would you have no Respect unto your own? You may be assured, my Dear, that the Wife cannot be easy, while she gives her Husband Pain. Their Hearts are one, and so must be their Thoughts, if either are to be happy. She who gives Uneasiness to her Husband, gives double Misery to herself, and to what purpose would you do this? What would you (but I should not say You, my Dear, for it will never happen to you) but what would such a Woman expect or hope to gain by her Spirit and her Obstinacy? Is it the Victory? To what Purpose? What Matter is it whether the One or the Other be right in a  
 Thing



Thing which is of no Consequence ? Is it worth while, in the Pursuit of this, to hazard even the least Consideration in the World, much less the greatest? Would she wish to have her Husband own that she was right? To what End? That he may acknowledge she is the wiser. There is no Praise in this; for it is not her Province. There is no Credit to the Wife in conquering in such a Dispute; but there is much Disgrace, at least it will appear so to himself, for the Husband to submit; and he will never be upon the Terms of Friendship afterward. Is it explained? Does it appear to you, my Dear, that the continuance of a Dispute with a Husband is always disquiet to the Wife? and that it may be her Destruction at last, if the loss of her Husband's Affection can deserve that Name; and that there can be no Pleasure in the Attempt; nor Pride in the Acquisition of the Victory? I hope it does: If so, you see, my Dear, the Way to avoid it all: Observe it. \* \* \*.

## LETTER VIII.

*On Quarrels.*

I Would hardly suppose, my Dear \*\*\*, that, after what I have been observing on the Subject of little Disputes, and their not little Consequences, you will ever be in Danger of falling into greater. When I have told you how easy it is to avoid them, and how important it is that you should avoid them, I cannot suppose it probable that you will ever contradict my Opinion of your hearing Reason, and being guided by it; but when your Welfare is concerned, I would be attentive even to what cannot well happen, and would guard you almost against Impossibilities. I will suppose, though but for the Sake of supposing it, that you have let some little wayward Pettishness get the better of your Prudence, and that you have answered peevishly to something Peevish; for in all this I suppose  
your

your Husband in the Blame, since that is setting all above Dispute, and pointing out your Conduct in the most difficult Article; the rest is easy: Let us suppose then that he has been out of Temper, and that instead of Silence or gentleness of Words, you have answered him perversely; what will be the natural Consequence? Were he a weak Man, he would be louder and more violent; and he would keep alive the Argument to shew you that he would have the Victory: But your Husband, my Dear, has Understanding. All these Things that I have been saying to you will be dictated to him by his own Prudence; and he will see the wrong Step that you have both taken in its true Light, and be uneasy at the Consequences. He will stop the Dispute, and, to avoid farther Uneasiness, he will get up to go out. I do not think it is to your Advantage that he should leave the House in Displeasure with you, and yet it is not easy to prevent it. But there is a Conduct, that will yet  
 restore



restore all: 'Tis the same that would have prevented all at first, and it is never too late to do what is right. If it be possible to get the better of a foolish Obstinacy, tell him you are sensible that you are wrong, and all is at once over. This is the wisest Course; but I am sensible 'tis difficult. If this be too much for that false Spirit which has made the Breach, to submit to, at once, desire him not to go; but by no Means attempt to hinder him otherwise than by Entreaties. I know it would be natural, between the Struggles of Love and Rage in the first Difference, to throw yourself between him and the Door, to fix upon his Hand, or by a thousand other Methods to oppose his going; but these are wrong, they are dangerous: Remember he has his Obstinacy as well as you, and he will not be conquered. 'Tis inflaming Things in the most fatal Manner to attempt it. Entreaties may stop him, but this cannot; and, if they fail, you will have Opportunities, while he

is gone, to recollect how much you have been to blame ; and his Absence, if it be of no Use to him, will be of so much to you, that you will know your Error, and repent it.

I know you will, if ever this should happen, be distressed, alarmed, and terrified in the highest Degree ; and it is fit you should be so : 'Twill be a Punishment not at all too great for the Fault which brought it on, and it will prevent a Repetition of the Fault again ; after this I am to tell you that all your Alarms and Fears are groundless. Fancy not that he leaves you to visit your Relations with Complaints, to mix in some gay Party, or indulge in some Debauch. He will employ the Moments better ; he will resolve the Occasions of the Dispute ; he will foresee the Consequences ; and without any other Communication than that with his own Mind, he will determine against all Occasions of a like Dissatisfaction.

His

His Stay will be short; and he will return perfectly desirous to be reconciled. Your Conduct then is easy. I have told you in what Temper, and with what Thoughts he will return. You will know how you are to meet him; both have had Opportunities to recollect; both have been convinced by that Recollection how wrong you have been in every preceding Step; both wish it had not happened: What is there that remains then but that you both forget. Meet him, my Dear, at his Return, as if you had done nothing to displease him, nor had yourself been displeased in any Thing. This is the prudent Method, the Pain of Apologies will be prevented, and the Remembrance lost for ever; except that in each of your Breasts in secret there will live so much of it as to prevent a new Occasion of Disquiet. In this understand me properly, my Dear: I do not mean that you should run with all the Chearfulness of an expecting Joy to meet him: Let it not seem that what has

given



given him Pain has had so little Effect upon you: Let your Looks say that you have considered, and are sorry, although your Tongue speak nothing: Meet him with all the Satisfaction that could attend a Reconciliation; but name no Word of it.

Let me, for I am all this Time supposing what are nearly Impossibilities, let me add a Consideration yet more remote from all Degrees of Probability; yet let me Name it to you, my Dear, as it might happen. Let me consider your Husband as less sensible of the Folly of such a Disagreement than yourself; let me consider him of more Obstinacy in his Temper; and that, after a longer stay than he ought to have made from you, that he returns less satisfied: Let me suppose him suddenly silent, and totally disregarding of you. The Circumstance is Painful, and to you, who have been bred tenderly, it will be the more terrible: But remember, Child, that your own Indiscretion has given Occasion

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sion to what you suffer; nay, let me speak freely, that it has deserved it, at least in some Degree, and you must bear it as your Punishment.

Heaven forbid, my dearest \*\*\*, that I should ever see this in Reality; but, to talk of Things as if they happened, let us consider what you are in this Case to do. You would suffer too much already by the Dispute, to think of Inflaming it. You would now thoroughly wish it over, and be ready to abjure all future Peevishness, could this be overlooked. Recollect that your Husband loves you tenderly. I do not suppose a Circumstance like this will ever happen to you, because it cannot happen but by Faults of which I know you never will be guilty; but if it should have chanced, you would discover that it was because he loved you that he was so much offended. We regard Offences, my Child, not in Proportion to their own weight, so much as to the Value in  
which

which we held the Person that is guilty of them ; therefore a Trifle from you, whom he esteems and loves, will give more Pain than all that could be offered from a Person whom he disregarded. When you have thus far understood the Nature of your own Fault, and of his Resentment, you will not urge him farther.

All that he can expect from you, let him look upon you as ever so much to blame, is to be sensible of it, and to be sorry that it has happened. You will be both, and there will be no Difficulty to let him see you are. The Hour of Perverseness may last till Night ; but if you have entreated with less Eagerness a Reconciliation till that Time, be then more solicitous, more earnest in it, and dread to Sleep in Unforgiveness. What you have solicited in Vain before, you will perhaps now find easy to obtain ; and do not omit to request it tenderly. Love is the Band of your Friendship ; Love is the proper  
Healer



Healer of all Breaches. Its Power is not limited to preserving Amity ; there is scarce a Danger that can threaten (but that is less than may be said) there is not a Wound it can receive, but Love will obviate, or will heal. Let it not at all appear in the lightest Article of your Behaviour, that your Affection has suffered the least Degree of Violence. Let that shew itself entire, and look down upon all little Animosities as beneath its Concern. Let your Tendernefs, that real Tendernefs which you have so often gloried in to me, mix itself with every Sentiment : Let that give a gentle Softnefs to all you say, and communicate its peaceful Influence to even the minutest Incident. You will prevail. The Disagreement has been but of a few Hours ; it has been about a Trifle ; he will perceive that you look on it as over, and it will be forgotten.

I know I am not to explain myself to you on the Word, when I remind you that

*Love*

*Love* will be an overmatch for all the perverseness of Mind that he can possibly have taken up, who is the Object of it. I do not mean that Love to the Companion or Acquaintance, which every one possesses, and looks upon as great; I do not mean that mixture of Affection and Esteem which we call Friendship; I do not mean that reverend Affection which the Child has for its Parent; or that earnest fondness, passionate and tender as it is, which the Parent expresses for his Child. These are in their proper Sphere, powerful and great; but these are not the Passion you will feel, and which will be your Passport through all Dangers and all Difficulties in this Road of Marriage. I mean that Passion which you conceived for him (whom you have married before you knew him perfectly) heightened, improved, completed by the Esteem, the Gratitude, and Tendernefs with which it now looks upon him, as Friend, Patron and Benefactor. This is the Passion I would be under-

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stood

stood to mean; and this, my Dear \*\*\*, none better knows than you in its full Force, and in its greatest Extent. This is the Passion, which, while your Peace is dear to you, you must cherish in your Heart. This, which exceeds by infinite Degrees all that is called Love between other Persons: This, which you know, strengthened by Virtue, and authoris'd as a Duty, is worthy of another Name; and is too great for one that is trifled with.

This Passion, will teach you that your Husband's Peace and Pleasure are as much yours as his: Will you not then be grieved that you have wounded the one, or interrupted the other? You will feel it; and your own Interest alone would prompt you to atone for the Offence, and heal the Breach. Let it not enter once into your Thought which of you was to blame: Whoever happened to begin the Folly, both were to blame, since both continued it: But your  
Care



Care is of your own Conduct. Have no Eye to see the fault your Husband has committed ; but employ all your Vigilance to discover, and all your Affiduity to amend your own. I will not believe it possible ; for it is not in Nature that a first Quarrel, and that about a Trifle, can be beyond the reach of such a Remedy. I will suppose it past, atoned, repented on both Sides, and forgotten ; but dearest \*\*\*, be cautious of a Second. The First was difficult to Remedy, this may be incurable.

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## LETTER IX.

*On Inconstancy.*

**I** Persuade myself, dearest \*\*\*, that I have mentioned to you all the little Foibles of your Mind, all the Weaknesses to which your Temper may be liable; and in them all the Errors (for I will not call them by so coarse a Name as Faults) that it is possible you can fall into. I have shewn you their Consequences, and I have shewn them truly. I know you will have the Guard upon yourself to avoid them: But this is not all I have to mention to you. There may be Foibles, and in Consequence of these Foibles, Errors in your Husband also; and as the Custom of the World gives greater Liberty to Men, they may be considerable.

These will require as much of your Prudence to subdue as those of your own; they  
will

will be, believe me, almost as much within the Influence of your Prudence ; and you need not be told they are as much your concern. I have cautioned you by all the gentle Means that can be thought of, to endeavour to get the better of that Danger, of those many Dangers, let me say, which attend that free use of Wine among Men, which a bad Custom has authorised and made too universal. Among the Dangers to which it exposes Men, I have told you that the most formidable Attack, is made in the Point which of all others will affect you most, their Constancy to the Marriage Bed. Many a Man, whose sober Thoughts detest and abhor the Violation, has been led into it by this Folly, by the unjustifiable and cruel Persuasions and Example of the Company. I have given you my Sentiments as to the Methods you may and ought to take to prevent such an Incident : But that I may not leave you unprepared for any Part of the



Conduct of a good Wife, let us suppose that it has already happened.

Let us imagine that, lost in the Effects of Wine, and led by the Follies of his Company, he has been false to your Bed, and you have heard of it—What is to be your Reception of such mortifying Intelligence? Let *Passion* counsel you, and *Rage* will be the result; Anger, Upbraidings, Tears, Reproaches. But to what End these, and how authorised? Let *Passion* guide others, but do you listen to a better Monitor—to Reason. You are informed that he has wronged you in this tender Point; you wish he had not, and you wish he would not again. This is Reason. He has been guilty of it under the Intoxication of Wine; would you have him repeat it Sober? Certainly not. Avoid then the Things which might urge him to it; and do not, in resenting a lesser Evil, bring on yourself a greater. Consider first what you  
may

may naturally suppose to be *his* Sentiments, before you enter into any Resolutions of *your own*. Men despise Vice, although it favours their Designs: They reverence Virtue that repulses them. What then must not be the Preference which they give unto complying Virtue. This is the Wife's great Charm, and this will hold of Force for ever. 'Tis almost certain that he abhors the Person who has shared his Crime; and that, in Comparison of you, she is unworthy of a farther Thought. If this be the Case, all that you wish is done; and what would you attempt farther? Be silent, forget that it has happened; you may; for he will not forget it. The Offence will appear the more unpardonable in him for your Goodness, and he will not repeat it. There is infinite Difference, my Dear, between the Error of having been once drawn into an Act of Infidelity by Solicitations, and against Inclination, at a Time too when the very Faculties were overpowered; and the coolly, voluntarily,

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tarily, and by Design engaging in an Amour. I own, that the Offence is great, with all its Palliations ; I know, that, to a Woman who doats upon her Husband, the least wrong of this kind must be the Source of a thousand Anxieties ; but Things are what they are, only by Comparifon ; and if you will view this in the Light of that Comparifon, the Grounds of which I have given you, it will appear almost nothing.

Those who fpeak of Things only in the general, may call *a concerted Scheme of Intrigue*, and a *single Escape from Chastity*, by the fame Name ; but you, Child, who fhould fhudder, and with Reason, at the Thought of a Man whom you love and honour, and the being beloved by whom is your greateft and moft rational Happinefs, preferring another to you, foliiciting her by an unwearied Affiduity, neglecting you during that Affiduity, and expending his Fortune in the Attempt ; you will obferve,

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my Dear, an infinite Difference between all *this*, and an Act of Chance, unpremeditated, and never to be repeated,

The Custom of the World renders the least Escape from Virtue, on the Woman's Part, unpardonable; but the Men constitute the World, and make its Customs. Yet may we pardon this, since to a regard to us it owes its Foundation. No Apology to Extenuation is allowed in favour of a Woman. To offend once, is as bad as to have been criminal for ever. Prostitution is Prostitution, under whatever Circumstances; and *that* being once violated, which owed its worth to its being held *inviolable*, the Source of Esteem is never to be recovered; and Love without Esteem, my Child, is not the Passion for a Wife, but for a Harlot.

You have been taught to look upon the Chastity of Woman in this Light, and it is not fit that it should be seen in any other ;  
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for not only the Custom of the World, but Reason itself, places it there. But the Virtue of Men is not to be set upon the same Foundation. I do not say that Reason makes it otherwise ; but Custom, which, in many Things, is as powerful as Reason, and in this more so, has thus established it. But we are not to see the whole in so disadvantageous and unfair a Light as it might appear upon this View. As the Men have some Palliation for a fault of Inadvertency, they have a thousand different Temptations to it : We, who are reckoned, and who ought to be reckoned, unpardonable, if we transgress, have none of the Allurements, nor are in the Way of any of their Hazards. We do not drink, we do not indulge ourselves in loose talk, nor do we commemorate the Names of Objects of Prostitution, as they do over their Glasses, Names of Persons known to be Wicked, and who are always at Hand to be so. We keep no Company with the Dissolute and the Abandoned,

done, and consequently we have none of the Temptations to Ill, that Examples throw continually into their way. If we see in Public an unfortunate Woman, who has had but one Slip in her Conduct, we see her pointed at and avoided. On the contrary, if a Man appears, who is supposed to have passed a Life of Prostitution, he is not the less caressed even by our own Sex, how much soever this is to their Shame, but appears to all an agreeable Character.

This is the prejudice of Custom; 'tis impossible to cure it; and you, my Dear, like the rest of the World, must submit to it. But though you cannot be a Reformer of Mankind, the Goodness of your Disposition will, I make no Doubt, be able to continue your Husband in the good Sentiments he already has; and this is all you have to care about. I have supposed an Escape from Goodness like to this, possible to happen to him, because he is a Man; but as  
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he is your Husband I think it scarcely possible. Your Image will be so fixed and rooted in his Breast, that it will have no Room for any other. Your Affection will place the venal Fondness of the Prostitute, should he ever fall into such Company, in the meanest and most abject Light: And his Love, joined with his Esteem for you, will keep his Faith inviolable. I would guard you against every Error that it is possible can have Place in the Conduct of a Wife, and in that Light I am obliged to represent to you every Situation in which it is possible for a Husband to be placed. I carry this Consideration no farther, since I am assured that more cannot concern you. The virtuous Husband of a virtuous, and affectionate, and an agreeable Wife, may, not impossibly under the Infatuations I have named, be led into a single and an accidental Folly; but he can never seriously give Place to another Passion, or engage deliberately in the Pursuit of another Love.

You will doubt of this perhaps when you see Faults of this kind in Men, whose Wives appear to you completely agreeable. But you are to know, that such Wives either appear to you in a better Light than they ought ; perhaps in a better Light than they can, to the discerning Eye of their Husbands, or else that those Faults in the Husband are the Fruit of Faults in themselves ; of Passion and Resentment indulged at the Expence of Prudence ; of those Mistakes in the Conduct of a married Life, which are too natural to a young Wife, even to one of virtuous Principles, and against which my dearest \*\*\*, I am therefore arming you by Example, as well as by Admonition.

You will remember, that your Husband's Affection to you is the great Guard against his thinking of another. You will remember that this Affection, although it were first inspired by your *Person*, can only be supported and kept up by your *Conduct*. This  
surely

surely is a Lesson of all others the most important to a Wife, and yet what Wife regards it? Let us suppose the same Fault, in the Husband of a less prudent Wife, which I have mentioned as possible in yours. I have shewn you how you will prevent its ever being repeated; and I am certain that what I have said will be found true in Practice. Instead of that silent Concern, that tempered Uneasiness with which you would have received the Offender, we will suppose her flying out into Resentments and Reproaches, despising his Acknowledgment of the Fault, and utterly disregarding his Assurances that he will never repeat it. What is the Consequence? The Husband, who, in consciousness of his Fault, would have been patient under a moderate Reproof, is out of Temper with Continuance of it: He begins to think that, in acknowledging his Error, he has atoned for it: And that, in the Promise of not repeating it, he has deserved that it should be forgotten. He  
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may have appeared faulty to *Himself* at first; but his *Wife* appears faulty to him now. He grows out of Temper in his Turn; Home is uneasy to him; the Behaviour of his Wife disagreeable; he remembers the Fondness of the Prostitute, which at first he had recollected with Contempt, as having some Merit in it under the Comparison of this turbulent Scene—He returns to her—He had at first been criminal only through Inadvertence, he repeats it now on Choice. In the place of an angry Wife, he has a Person whose good Humour is to be purchased at perhaps no immoderate Price, and he continues with her. This is not all; he will be tired, you say: He will so; for where there is neither Virtue nor true Affection, the Passion is not Love, and it will soon wear off. But what is the Consequence? He is satiated: He distastes the Person and the Behaviour of this purchased Mistress: But whither shall he go? Shall it be Home? What, to fresh Quarrels,

Quarrels, and louder Reproaches? No; he looks upon Peace as sacrificed there, and therefore, in that Place, he seeks not after it: He gives it up, and in that Resignation, he does indeed destroy it for ever.

He will leave this despised Mistress; yet will he not return to an injured and an enraged Wife; he goes to some other. The Fence of Virtue and of Reserve is broken down, and there is nothing to oppose him. He feels a Pleasure in Variety; Novelty has irresistible Charms. He can visit no public Place, but he fancies himself in a *Seraglio*; a Multitude are at his Service, and *he drops the Handkerchief* wherever he pleases. Unless some Accident prevent him, he stops not till he has been the Round of all. 'Tis almost a Million to one but both his Constitution and his Fortune become impaired in the highest Degree during the Scene of Prostitution. But even this is not the greatest Fear that may have Place in the Bosom of  
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the in-vain-repenting Wife. 'Tis too likely that, among the Numbers of these succeeding Mistresses, he meets some agreeable, artful Creature, whom Interest, and perhaps Affection (for these People are not to be supposed quite above its Reach) joined to Interest, engages in the Attempt of fixing herself upon him for ever. Accustomed to Deceit, the Artifices are innumerable by which these Women will pursue a Scheme like this; and the Wife ought to tremble when she makes her Husband desperate, while she sees how many of them succeed. If once this be the Consequence, all Prospect, all Hope is at an End. A Separation is the certain Consequence, either a formal or an essential one: And he who would, under the proper Conduct of a Wife, have avoided a second Fault, never arrives at a second Virtue. As Virtue never appears so much herself as when opposed to Vice; so Prudence is in no Circumstance seen so much to her Advantage, or with so large a Share of her



own Lustre, as when we view her in Contrast with her opposite—*Rashness of Conduct*. I have given you, my Dear, a Picture of what is *human Life*, it may be new to you; it may surprise you; but it is real. I have shewn you how much, how very much depends, in many Things, upon a little: Be assured that it is thus in all Occurrences, and while you are sensible of this, be ever upon your Guard in the Beginning of any Thing that may be of Consequence. Nothing, is so easy as to prevent, what it may be impossible to remedy. This is what many have found too late; let it be your Happiness to know it in Time, and let it be mine, my Dear, to have informed you of it. Ask the most unfortunate of Mankind from what their several Distresses have arisen, and if they will be ingenuous, they will confess, from Trifles: Press them to be free in their Acknowledgments, and they will own the great Source to have been their own Obstinacy. They would have given  
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the World afterwards to have omitted something they had done, or to have done something which they knew right, and which they did not do; when it was too late.

All these Omissions, all these Improperities, have been in themselves Trifles; but in their Consequences, important. They have appeared little at the Time, though formidable in the highest Degree afterwards. Beware of them in Time. Look not, so much, upon what is the Thing you are about to do at this Time; consider what will be the Event of it To-morrow, a Week, a Month, a Year hence, or for ever. You will start at the Apprehension; and 'tis well you should do so. It is better to be terrified now, than to feel the Reality of all that you foresee, hereafter. This is the Alternative, my Dear, and I know I need not tell you which you are to chuse. You are happy in your Husband, and your great-

est Wish is that you may continue happy. 'Tis in your own Power to do so, if you please, and it will depend, not upon the Condescension of making up a Breach, but on the Prudence in avoiding one. The one is difficult, perhaps it is in general impossible; the other easy. The one must be attended with Pain; the other with the greatest Pleasure. Think how glorious a Recollection it would be, at an advanced Age, to be able to say, you never had a Dispute. Think how it will imbitter the sweetest Moments of a succeeding Life to recollect, that he whose Fondnesses now charm you, has been severe, averse, rude. Avoid the possibility of such a Recollection. The Peace of a married Life is like Chastity in her who has a Right to possess it, the great Value depends upon its being perfect and entire; and the Pride and Pleasure of remembering that it has never been attacked, is above all Description.

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My Dear, so much depends upon the Scenes, I have been engaged in describing to you, that you must not think me tedious. These are the Dictates of Love and of Experience; they cannot deceive you either by Wilfulness or Accident. Your Fortune is in your own Hands; you depend on no one but yourself for all that you can expect in your whole Life : Be prudent in the Beginning, that you may be rich in the End.

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## LETTER X.

*On Confidence and Secrets.*

IT is impossible, my Dear \*\*\*, that a Man can love the Person whom he does not esteem ; at least that Love which a Wife is to expect from the Husband, cannot subsist without it. The Passion is violent at the first ; and with it the generous Breast of him who possesses it, entertains so high a Respect, and so implicit a Reverence for the Object, that this Esteem is paid without his once enquiring whether it be deserved. The Opinion which he took upon *Credit*, while he was a Lover (for 'tis impossible, under those Circumstances to know a Woman thoroughly) he establishes, when he is become an Husband, upon as weak a Foundation, his *Affection*. 'Tis well if she, who is thus honoured with his good Opinion, merit it. If she does, she  
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is happy ; but if, after the Transport and Novelty of the first Days are over, he finds her deficient, he will despise, or at the least will disregard her ; not in Proportion to her own want of Merit, but in Proportion to that false Opinion his Fondnesses established.

You will remember, that the Merit I am here naming to you as the Foundation and Support of this Esteem with which the Husband honours his new Wife, is that of her good Qualities ; the Merit of her Heart, not of her Form, for that he had before considered. The first Testimony he usually gives of his Esteem is the confiding in her, and revealing to her all his Secrets. This is done in Confidence, and the Trust ought to be inviolable, although he says Nothing, he means it should be so ; and he may pardon, but he never can forget, the Violation of it.



I am too sensible, my Dear, of the Weakness of a female Heart, not to guard you in the strongest Manner against its natural Effects on this Occasion. Use yourself to Secrecy and Reserve, accustom your Mind to it in Trifles, in Things that are of no Importance, and when you can resist the Temptations that occasionally offer of divulging these, you will have little Difficulty in Silence, when it is a Duty. You are to remember, that he who reposes the Trust in you, knows that your Sex is not renowned for Secrecy. While he entrusts you, he is not without Doubts of the general, howsoever free he may be from those of the particular Kind ; and he will therefore be in some Degree upon the Watch against your Frailty. In confiding in you against this Opinion of the Sex in general, he gives you a Proof of that Pre-eminence which in his Esteem he allows you over them : Remember the Credit in which you stand with him, and do not vio-  
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late or forfeit it. You will say it were better that the Wife were not entrusted with her Husband's Secrets, since her keeping them can be of no good, and the least Violation of the Trust will be attended with ill. Perhaps I agree with you, my Dear, that in Theory it may be so; but although proper, it is impracticable. Those who love truly have but one Heart between them: Their Thoughts, their Cares, their Concerns are in common. Confidence is the natural Offspring of Affection, and he who loves tenderly can keep no Secret. Men have been ruined by their Folly in this Respect; let them be profited of their Virtues: They have entrusted Things, in which their Lives and Fortunes have been concerned, to those with whom they have had only a criminal Acquaintance; is it possible then that they can refrain where Virtue and where Honour authorise the Trust, and where the Person who receives the Secret is equally interested with them?

them ? In the one Case they have been betrayed. Keep up, my dearest \*\*\*, the Distinction between Virtue and Vice so far as in you lies, and let him who confides in you be safe ; and all that he entrusts to you sacred. You who, while you look with Terror upon the Charge, wish, or fancy that you wish, he would withhold it, would be the first to complain, and you would have Reason, if you were not entrusted ; you would know that you had but a slender hold on his Affection, who held you at a Distance from his Heart. Do not be offended that he does that, which you would be offended, and with Reason, if he omitted to do ; but when you are entrusted, remember that the Esteem or the Contempt in which your Husband is to hold you for ever, depends upon your Faith and Secrecy.

It would be hard to say, perhaps, whether more Families have had their Peace disturbed by the unaffectionate Reserve in the Husband,



Husband, or by the idle talking of the Wife; whether more have been Sacrifices to the not entrusting of a Secret, or to the divulging of it; but this is certain, that the Offence on the one Part is less than on the other: and that the one may be with Reason pardoned and respected afterwards, but that the other cannot.

There is scarce a Family in this busy talking Town, whose most secret Affairs are not perfectly known; nay, tho' it be ever so improper that they should be so: And to what do you suppose this is owing? Not to the Men, for they are generally accustomed to Business, and find no Difficulty in being silent when it is proper. The Wife is always at the Bottom: She entrusts some bosom Friend, not remembering that the Breach of Confidence is as much made in that, as if she had revealed it to a Thousand; and 'tis from this dear Friend a thousand know it. My Dear, be upon your  
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Guard in the strictest Manner against these Confidences. Remember how few Women have Secrecy in their Nature: Remember that, in doing this, you are confessing that yourself have it not, then why should you expect it in another? Remember, that the most important of all Concerns, the Esteem, and good Opinion of your Husband, depend upon your Silence, and ought to be your Guard against this Breach of Faith: And that Nothing of all this is upon her whom you are entrusting: Nothing more than an insignificant Promise to an indifferent Person. If you cannot keep your own Secret, why should you suppose that she will keep it for you? If all these Motives could not influence you to do it, why do you suppose she will, who has not any one of them? Remember the improbability of her Silence, and forbear. Remember the Consequences of her disclosing what you trust her with, and tremble. I am certain, that all the Breaches of Faith, and divulging of Secrets, that

that have disturbed the Quiet of so many Families, have been owing to this single Mistake of trusting some one Person; and it is therefore that I Caution you so strongly and so particularly against it. There is a Pleasure in whispering a Secret; you know it; an uncommon, tho' a childish and a dishonest Pleasure, else why did you reveal it? Is she to whom you have revealed it less a Woman than yourself? Has she less Temptation to the doing it? She will have the same Pleasure in telling it to another, be assured, that you had in revealing it to her, and she will place the same Confidence in the Person to whom she reveals it, that you placed in her; the same that he who entrusted yourself with it, placed in you. Are not these broken; and can you doubt but that the rest will all be broken like them? But this is not all your Danger. The Secret will run swift enough thro' all the female World this Way, and, while all have it in Trust, all will repeat it: but there  
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is an Incident, and 'tis a very common one among Women, under which it may, and it will be divulged at once to all the World, and you shall be accused of having told it. Womens' Friendships with one another, my Dear, are very frail; they are contracted without Thought, and they are broken without Provocation. A thousand little Things may occur to occasion this, and the least of these will be sufficient. Women who break Friendship never become indifferent: They are violent Enemies. As they were earnest in their Friendships without enquiring whether there was Reason, they are in the same Manner outrageous in their Animosities, without knowing any Cause. This is the Fickleness and the hasty Temper of the Sex, and we are all more or less addicted to it. You must expect it in your most intimate Acquaintances, and therefore let Prudence dictate to you never to put it into the Power of any of them to hurt you. Remember you may quarrel  
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with the Person you are about to entrust: Remember this may happen without any Fault of your own, and therefore don't suppose, that though it is necessary you *should*, it is possible you *can* guard against it. Recollect with yourself what would be the Consequence of having what your Husband, out of the Abundance of his Affection and Esteem, trusted you with, spread through every Company, under the aggravating Circumstance of yourself, having been the Person who disclosed it; and while you see the Danger, avoid, what you may, if you think proper, the Occasion.

I do not imagine that you will be in the Way of any Inadvertence of Consequence, of this Kind. There are Families where there are Secrets on which the Welfare and the very Being of the Persons concerned depend; but you are in no such Situation. Between People who have had your little Dealings or Connections with the World  
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(for your Husband has had very little more of this than yourself) whose Friends and nearest Relations made the Alliance, whose Fortunes are so affluent, and whose Characters are so much above the Reach even of Malice, there can be no matter of essential and necessary Secrecy. But where there are not great Things, there are always little Ones, and in the Deficiency of the others these become important. The Breach of Secrecy, in the most trivial of these, is not the less a Breach for the unimportance of the Subject. Although he who entrusts you should not have Reason to set his Heart in any great Degree upon the Article; yet Caprice may have been in the Place of Judgment, and he may have done so, though he needed not. This may be an Occasion of his taking the highest Offence. Or even if it be not thus, suppose him to regard the matter as lightly as you do; yet he will be sorry, if he be not vexed, to find you cannot be trusted. He will with  
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Reason determine never to confide in you when the Nature of the Occasion renders the Confidence important; and you will be unhappy if you but suspect that there is something in his Mind which he keeps from you.

You see, my Dear, on how very little Things the Happiness of a married Life may depend. You will lose some Part of your Husband's Esteem, which, to a wise Woman, is the most valuable of all Treasures, by this idle Intemperance of Speech; and you will be subject to Hours, Days, Years, perhaps, of Uncertainty and Uneasiness, while there is, or while you do but fancy that there is, something in his Thoughts with which he does not entrust you. 'Tis possible something may occur in the Course of his Affairs which he may wish to reveal to you; but dares not. To a full Mind there is no Relief like the having a bosom Friend, to whom it may

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in Safety unload its inmost Weight. Where is the Husband to look for this Friend, if not in his Wife? And why will you rob him of the Advantage? Why will you give him occasion (for this may be the Event) to seek for that Friendship and Fidelity in some other Breast? Why will you give yourself the Pain of this real Distress! or supposing Nothing of this possible to happen, why would you lay yourself under the Danger of imaginary Occasions of it; and lament at once the Defect of his Esteem, and some hidden Source of Disquiet, when both perhaps are imaginary?

All this, my Dear, depends upon the little Folly of talking of that which should be kept in Silence. Don't wonder, that I have been so careful to admonish you against the Thing itself, because it appears inconsiderable; 'tis not so, you see, in its Effects. 'Tis on these little Points of Conduct that I chiefly designed to write to you; and it is  
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the more necessary, because you can meet with no other Instructions on this head. The Moralists have disregarded these Things, as trivial, and below their Consideration; yet, trivial as they are, 'tis on them that all the Colour of our Lives depends. They will advise you seriously, wisely, and gravely concerning Vices, and their Effects; but this to you is needless. I know you have none: Nay, you have not the very Seeds or Principles of them in your Temper; but, my Dear, these little Inadvertencies, to which alone you are exposed, and concerning which they have written nothing; these are the Rocks on which the Number of the married split. I have that Confidence in the natural Chastity and common Virtue of my Sex to believe, that an Hundred are unhappy for One that is vicious: But sure our Happiness, my Dear, is worth our Care, and this is the Way to guard it.

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## LETTER XI.

*Of natural Imperfections.*

I Have led you by the Hand, my dear Niece, through several of the difficult and dangerous Stages in the Beginning of a married Life. I have been attentive to the Decorum as well as to the Duties you owe to your Husband ; nor is there the most delicate Subject which I would leave untouched. These are the Occasions on which you will be left uninformed by those who have written; and it will be dangerous to mistake, and very difficult to determine, without Mistake, to whom you may apply in Conversation. I need not tell you that I am always at your Service, and that you will make me happy in employing me : I shall take it as a Mark of your Prudence that you do not leave yourself solely to your own Opinion ; and my Happiness is indeed so much dependant on yours, that you need  
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not doubt my utmost Assistances. I have sometimes thought this a sufficient Reason why I might have saved myself and you the Trouble of these Letters; but it is not so. Mine is not a Time of Life at which I can expect to see many more Years. These Letters will be a Legacy worth more to you than all I can give you beside, and by this Means you may have my Advice complete. This was one Reason that induced me to write them; but this was not the only one. We deliver our Thoughts without Interruption upon Paper, and 'tis easier to put them into Method.

Among these and other Considerations which might be named, you will, as I have done, find many that alone might serve for Apologies both to myself and you for the Trouble; but I have fallen upon another, which I had not before remembered, and which alone were enough. My last has been upon the Subject of Secrecy. I have

most earnestly requested of you to preserve this inviolable. How then can you at once ask and follow my Advice? The very applying to me is breaking that Secrecy which I have recommended to you to be held so sacred. This must appear from the Course of that Letter; but the Subject of this will be more evidently a Proof of it. I had Reason when I began; I have double Reason to proceed. My Dear, lay by my Letters with as much Care as I have written them: Instead of consulting me, have recourse to them, whenever you want advice: There may be Subjects on which you would be ashamed; there may be Subjects on which you ought to be afraid to speak to me: Consult these in my Place, and it shall be my Care, as I esteem it my Duty, upon this Consideration to make them as complete as my Abilities will let me.

I have told you, my Dear, there may be Occasions on which it would not be proper



per nor right for you to apply even to me. I have mentioned Secrets, with which it would be criminal to entrust even your nearest Friends : I am about to Name the most tender and the most important of them all.

You will remember, Child, that, as mortal Creatures, we are all liable to Imperfections. It was not intended that we should be Perfect, nor are any of us so. Some have more, and some have less, of these Deficiencies which we inherit from our Nature ; but none is wholly without them. You must have considered your Husband as no better than a human Creature, altho' you have Reason to esteem him one of the most amiable among them. If you married him under this Consideration, it was with the Expectation that there must be some Defect, some Imperfection about him. The Eyes of Affection may not be open to this, be it what it will ; but it

would be strange indeed if it should not be something. That Affection may be so powerful in you, that it may disguise this Defect, whatsoever it is, altho' great; or it may be so little, as not to be worthy of Regard: Still I tell you, however, you will find something. Do not be surpris'd that you knew it not long since; for who exposes purposely his Weaknesses? Men are careful to hide all their Faults, but especially those of Nature, and they are right to do so, since they are not Things in which themselves are guilty, or which their Application can amend. That you discovered this not before, be it what it will, is no Shame to you; if you have not yet discovered it, 'tis to your honour. Your Fondness has shut your Eyes to the Sight of it; but as the Fondness of the Bride does not last for ever, altho', a better Passion supplies its Place in the fixed and rational Love of the Wife, you, if you have not already discovered will most assuredly discover something

of this Kind. This is a Secret, my Dear, with which your Husband entrusts you, whether he chuses it or not. This is a Confidence which you possess as a Wife ; this is of all Secrets the most important ; and all the Duties of the Wife join in declaring that it must be inviolable. It may be imprudent to betray the others ; but to give Breath to the least Hint concerning this, is criminal : 'tis what deserves Punishment, and what will have it. 'Tis a Secret which, when disclosed but to one Person beside yourself, never can be kept. 'Tis a Secret which your Husband will be conscious none could divulge beside yourself ; and as he will at once remember the Obligations under which Nature, Love, Gratitude, and Reason laid you to have kept it ; and recollect the unjust Disgrace that will be reflected upon him from your divulging it. He will have both Resentment in the highest Degree, and Reason also, in some Degree, never to forgive you. All the Contempt which  
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the World will bestow upon him on this Occasion, he will return upon you; and he will have Justice, for his is a Fault of Nature, in which his own Mind has no Share; yours is your own and Voluntary.

When I tell you, my Dear, that it is natural to suppose, as no Man can be perfect; that he who has made you happy by his Choice, must, or may have some Defect, some Infirmary, or some Imperfection; I am as far from guessing what that may be, as I am from knowing that it is so. Some have from Nature a thousand, some but one: In some the single Imperfection is equal to a thousand, in others it is inconsiderable. Whatever it be, if you have not discovered it, seek not after it. Although it is not in Nature to be so; yet you may believe, and it will be Virtue in you to believe, that he is perfect; at least take your Discovery of it when that shall happen, upon your own Opinion, and not on that of any other.

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'Tis Virtue to be insensible of the Imperfections of a Friend, much more of a Husband; and it accuses her, who is too inquisitive to distinguish, and too nice in the Regret with which she endures them, of having in her Thoughts, if not within her Knowledge, others in whom they may be, or she fancies they may be wanting.

I remember to have heard of a *Roman* Lady, who, when she was blamed by her Husband for not having told him that there was something disagreeable in his Breath, replied with that honourable Ignorance which became a virtuous Wife, that she had supposed all Men were equally subject to this Defect. Oppose to this, my Dear, the Conduct of your unhappy Friend, you know who 'tis I mean, a Suspicion, which, if innocent, she could not have conceived to be the Beginning of all her Misfortunes, and it was a Beginning worthy of all that followed. Let not the Discourse of others lead you to  
form

form Ideas, and to judge from those Ideas of that in which they may deceive you ; in which 'tis almost certain that they will deceive you. Be upon your Guard even against your own Senses, that they do not mislead you on so important and so dangerous a Subject ; much more against the Discourse of others, who perhaps mean nothing but to mislead you. Be like the *Roman* Matron, in her Ignorance ; and if you find in any thing your Husband less agreeable than your uninformed Fancy made you suppose you should, imagine that all Men are so. You have no Way to know, nor have you any Right to guess, that it is otherwise.

It is not only that your Husband may with Right be offended at you for disclosing Imperfections, of which he is conscious, and which, if it were in his Power, he would remedy ; but which, as it is not, your Fault is the greater in revealing, as he  
has



has none in the bearing them. There is a hidden Danger to which you are exposed in it, and by which you may suffer in some Degree unjustly; yet you will not deserve any pity on that Head. You may betray to others, Defects and Imperfections in him, of which he is not conscious in himself. Custom and Familiarity will disguise many Things to the Person unto whom they belong; and even self-Love, if they are very disagreeable ones, will sometimes blind him to the Knowledge of them. What either of these Things would effect alone, both together will assuredly do with more Force. They will, in many of the lesser Defects at least, conceal them perfectly from the Person who is subject to them. In this Case there is a double Danger, and no Caution can be too great against it. This may be in all Respects the Case, my Dear, and therefore all this Caution is required in every Case: All this Abhorrence of revealing what it can do you no good to tell;  
but

but which it will be most disagreeable to him to have told. You may, in revealing such a little Secret, not only call down his Resentment for your Want of friendly Secrecy ; but you may appear to him in the yet more offensive and unpardonable Light of an Inventor, as well as Propagator of his Scandal; as a malicious Person, who, out of your own unjust Distaste to him, would endeavour, by false Accounts, to render him distasteful to the World.

Think, my Dear, think with Horror on this Consequence : What can be more terrible than for a Wife to have forfeited thus perfectly all Title to her Husband's Confidence, Esteem, and Friendship ; and to have done all this, by what ? By Folly. For what End ? For none. It will aggravate the Consideration, that she is conscious of her Innocence in the one Part of the Charge, as clearly as she is of her Fault in the other. But how to make

make that Innocence appear? Shall she explain herself to her injured Husband? There is no Word that can be named in the Transaction but will inflame the Dispute. But suppose she persist, and think of bearing this in the Way to doing herself Justice, how is she to obtain it? Her Husband is her Judge, and he is possessed in favor of himself. It may be, a long Custom has deadened his own Senses, to that in himself, which is so disagreeable to her: It may be an Infirmary, which, in its own Nature, is not to be distinguished by the Person. There are many such, and that in particular which was the Misfortune of the *Roman* Husband is of that kind. Can she persuade him of that which he has no Conviction of in himself, and which concerns no other Person? Impossible. The Event is easy; Obstinacy, and a Love of Contention, are added to the former Charge of her Want of Secrecy, and her Ill-will in the inventing the  
 Thing



Thing charged upon him: And under such an Accumulation of Suspicions, some Part of which at least 'tis evident must be true, 'tis no Wonder that they become irrecoverable.

But, my Dear \*\*\*, here is another Thought most naturally started, which may at once alarm you, and make you very tender in your Distastes on these Accounts. You find we may be liable to Imperfections which ourselves are not acquainted with: I think no Woman can be farther from the Appearance of but the least of them, than yourself; and yet 'tis not impossible, although unknown to me, that something of this kind may be too plain to your Husband; though unknown, you see, even to yourself. Since then there is but a possibility that this may be the Case, can you be too tender in those Censures which, though only in your own Mind, you fling upon your Husband: How know you but  
while

while you are thus inquisitive to find some natural Defect in him, he may be as industriously labouring to disguise to himself some Imperfection of yours. Think, my Dear, how amiable a Light he will appear in, and in how hateful a one you would, could you be guilty of such a Folly, in this Circumstance. Do not suppose that the one may not happen as well as the other: Nay, do not flatter yourself that the one is at all less likely to happen than the other. You are, like him, an human Creature, and we are all liable, you know, to these Defects. You may not be sensible of it, altho' he is; for it is a most certain Truth, that many of these Things, though visible in the most disagreeable Manner to others, are quite hid from ourselves. I do not suppose you, my Dear, subject to the Imperfection of this kind; much less can I think you capable of a Fault like the other. Pray understand me as I mean, as only laying down to you, who are a Wife, all that

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may

may regard the Conduct of a Wife. Suppose some other ; for it is impossible that you should place yourself, as much as it is that I should place you, in this Situation ; imagine, I say, some other Person in it. The Wife, and the beloved Wife, (for that must be the Circumstance of a virtuous, and a worthy Man) enjoying all that can be called real Satisfaction in this Life, and with a Prospect of its continuing so long as her Life continues. Fancy her beloved in the tenderest Manner by her Husband, who, perhaps ignorantly to himself, is subject to some Defect of this kind, and fancy her revealing it to some Intimate, that Intimate to her Acquaintance, and they to all the World: Suppose the Husband meeting every where with the Insult of this Reproach, as coming from his Wife, and at the same time suppose that he thinks it feigned and pretended on her Part, remembering on his own that he is not only concealing from the World some real Imperfection of hers, but labouring



labouring to shut his Senses against it. Her real Infidelity will be aggravated by the supposed Malice and Falsehood of the Aspersions, and both by his own Goodness and Generosity. The Consequence is easily seen; he must despise and hate her. The present Peace of her Life is destroyed, and all Prospect of future Happiness is sacrificed, and she is either to be separated from him for ever, or pass a Life with him more intolerable, though less dishonourable than the Separation.

I have drawn you the full Length, Child, of a most disgusting Picture; but you will understand it rightly. 'Tis fit you should be acquainted with the worst Consequences that can attend the Faults of a married Behaviour, that, seeing to what little Things even these in their greatest Extent may be owing, you may be, as you ought, upon your Guard against even the least of them. Adieu, then; I am as weary as you can be

of so disagreeable a Theme : Let us forget it; but never let us forget what may be its Occasions.

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## LETTER XII.

*On the Government of the Thoughts.*

I Have taken up a great deal of your Time, my dearest \*\*\*, in cautioning you against the common Mistake young Wives fall into, of making Confidants ; and against entrusting these with what ought to be the most inviolable of all Secrets, the Defects or Imperfections, if there should be any such, of your Husband. This, to the generality of Wives, would be all that the most tender Friend could think it necessary to mention; all that such would need, or would be capable of guarding against; but, when I consider that it is to you I write, I know I may say more. I have told you that it is imprudent

imprudent and ungrateful to Mention, even to your greatest Favourite, the least Defect or Imperfection, or any Thing that may seem but disagreeable to you in the Person of your Husband : This, my Dear is your Duty ; but more is required of you by Reason, as I have already on several Occasions said to you, than is commanded by Duty. There are Ways of doing that which it is proper to do, and of letting alone that which is improper, which have in themselves as much Merit as the very Act itself. It is concerning these that I have principally written to you : There are these delicate and tender Points in every Part of a married Life, and under every Circumstance of it, on which not only the very greatest Happiness depends ; but they even dictate the Manner as well as Necessity of the others.

A Consideration of these has been the very occasion and purpose of these Letters which I have written to you. They are, and the



rest of them will be the same, rather on the Decorum, than immediately on the Duties of a married Life ; and, as I have told you just now, the latter of these depends upon the former. Many grave Authors have written of the one ; but none of them have touched upon the other. It is therefore that these Books appear uncouth and harsh, forbidding and disagreeable. As Men of Sense and of Religion they have been enabled to prescribe the Rules ; but they have no knowledge of the Manner in which they are to be obeyed. They have not been married ; they are not Women ; and believe me, my Dear, there is nothing beside Experience that can give Lessons upon so nice a Point. Those who remember in what themselves have succeeded, and in what they have failed ; what has been the Occasion of Happiness to them, and what had like to have been an Occasion of Misery, can, by the Admonitions of that Remembrance, advise others how to obtain, and how to avoid, what they may hope, and what

what they ought to fear. Think yourself happy, my dearest \*\*\*, that you have the Advantage of such an Experience; think nothing tedious or trifling that you meet with in these Letters: Those who despise Trifles find themselves destroyed by them. Be attentive to the Virtues and the Duties of that Condition into which you have thrown yourself, with very little Knowledge of it; you know their concern; but be as careful of the *Manner* in which you do them; for, without that, what is good may be ungraceful, and you may be unhappy, although you are virtuous.

I have told you that Faults in a Wife generally grow upon very slight Foundations, the worst of them proceed from Things in themselves trifling; but their Increase is certain. The Acorn is small when it is planted in the Earth; but he must be very ignorant indeed who affects to wonder at the large Tree that grows from it. My Dear,

watch the first Motions of your Heart in Secret : Correct them if they are amiss ; encourage and continue them if they are good ; for upon these all depend. They are the first shoots of every Flower that can adorn the Garden of Marriage, and of every Weed that can deform it. They may be rooted up with Ease when young, or they may be cherished with a little Trouble, and all the future Prospect will depend upon them.

I have cautioned you against revealing any Thing concerning the Imperfections of your Husband : Let me now tell you that, if you are good and wise in the Degree that I expect to see you, and that I am persuaded I shall see you, you will take Pains to conceal them not only from others, but even from yourself. I have told you what may serve as an Example : I have set before you the Conduct of a Husband, perhaps your own ; for I tell you that, without your knowing it, he



he may be concealing, so far as it is possible, even from himself, something that is disagreeable in you ; and I have designed it as a Model for your own. Although it will be acting up to your Duty, my Dear, if you conceal from the World and keep within your own Breast such Failings or Defects as you, and only you, may have Opportunities of discovering ; yet a good Wife, nay, a wise one, if there were no more than that in it, will do more than her Duty : She will not content herself that her Conduct is unblameable, she will endeavour to make it meritorious, and will lay a Claim to the Gratitude as well as the Acknowledgments of the Husband's Heart, and to the Applause as well as the Approbation of her own.

You will do all this, my Dear ; I know you would ; and to pursue the Plan of my former Letter, let me inform you how this may be done, even under the least advantageous Circumstances. We will suppose  
your

your Husband has some natural Infirmary or Failing in his Person, or in his Constitution, which according to the Admonition I have given you already, you would be very certain to keep from the Knowledge of all the World. There is yet a farther Step in your Power; you may keep it almost from your own. These Things are in their own Nature but of little Consequence; the Importance which they have they receive from the Manner in which we treat them. 'Tis in your Power, by employing your Thoughts for ever upon this Defect, whatsoever it be, to make it of the greatest Consequence: 'Tis in your Power also, by denying it that Regard, to reduce it almost to nothing. I am sure I need not tell you, which of these is to be preferred. The Respect with which you treat your Husband will be returned to yourself; and all the Merit to which you can arrive upon this Head, is its own Reward: Let this encourage you. It is of great Importance to your Husband's Peace

to

to appear well to the World; it is of yet greater to appear well to you : Let him not, while you have the Virtue to assure unto him the former, want the latter from your want of Affection.

Many Persons have never discovered the most conspicuous Imperfections in their dearest and most intimate Friends, till some foolish and officious Person has named them ; or if they had seen them at the beginning of an Acquaintance, length of Time, and Opportunity of observing Things much more worthy of Regard in the Person, have got the better of the unfavourable Impression ; and, till this ill-timed mention of them, they have never been observed, although perhaps afterwards never forgotten. The ill Office which these busy People act by one another do not you, my Dear, to yourself. Guard your Mind against such Thoughts, and the Object of them will be forgotten.

Shall



Shall I speak to you from Experience of the most near kind. You remember your Uncle had a Defect in one of his Legs; it had been broken when he was an Infant, and ill set. When he first visited me I never could keep my Eye from the Imperfection: Not good Nature, no, nor good Manners, could influence me to do what I ought; but believe me, when I was enough acquainted with him to see the Uprightness of his Heart, and Goodness of his Disposition, I never saw the shape of this Limb afterwards. I was young, my Dear, as you are, and I remember I was in Danger from an Incident which I cannot remember without despising it most perfectly. Some officious Friend, after I had many Years forgotten it, said, she had often thought what pity it was there was such a Blemish about a very agreeable Man. My Dear, I had more Pain to get over this second Difficulty than the first. My Eye was again involuntarily cast towards it, and I do assure you, the Peace of my  
Life

Life was never so endangered as by this Accident.

The Instance I mention can be no exact Parallel to any Thing that concerns you; but what a busy Friend did *for* me, or shall I say a busy Enemy did *against* me in this Case, your own Thoughts may do, with regard to yourself on some like Occasion. I am convinced that your Husband has no Imperfection, Blemish or Defect about him, which can come within the Knowledge of any one except yourself: I dare say that he has none which can be known even to yourself; but I am giving *general*, and do not let them appear *particular*, Cautions. Although he had no such Defect at the Time when you married, 'tis possible that it may happen afterwards. Sicknefs, or the very course of Time, or a thousand Accidents, may occasion it; and, being the Effect of these, and therefore the fault of Nature, not his own, you can have no Right to be displeased

pleased with him for it. The same Accidents may also happen to you: therefore, remembering what you would expect on that Occasion, do the same.

I have been all this Time endeavouring, upon the principles of Love, of Virtue, of Reason, and of Self-Interest, to establish in you a Resolution of seeing as little as possible any Thing in your Husband which he wishes hid, or which, if he knew it, he would be inclined to. wish hid. Be convinced, my Dear, and follow the Advice strictly and cautiously. Whatever may be least agreeable, for there is nothing disagreeable, about his Person, think least of it. It is your Duty, and your Interest to respect him, and you will find your Account in it. Shall I advise you freely? Consider whether there be any Thing in your own Figure that is less pleasing than the rest of it: I own, my Dear, your Enemies would not be able to find this: but yet yourself, perhaps, on the most



most important Occasion on which I advise you to make the Enquiry, may. Consult your Glass, consult yourself freely and impartially ; if there be any Thing with which you can but remember that you was once displeased, before the Applause of others buried the Thought of it ; recall this to your Memory, and doubt not but your Husband has Eyes to it, although he purposely and good-naturedly shut them. Let this be your Resource, and make his Conduct your Example. Whenever the mischievous Recollection of something, be it ever so little disagreeable, or be it but imaginarily disagreeable, in him, would force itself upon your Thoughts, turn them to this little Blemish of your own. It will answer a thousand Purposes : It will inspire Humility and Gratitude : It will tell you that you have no Right to that Opinion by which he represents you as perfect in his own Consideration, and consequently that it is an Act of Merit in him to do so. This Recollection will,

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on these Principles, my Dear, serve you on a double Account: Instead of your dwelling upon the Remembrance of what, though in itself a Trifle, might yet tend to render him disagreeable to you, on your Affection for whom, your Peace and Happiness depends; it will at once teach you to look with some Degree of Humility on yourself and with a new Respect on him: While it shews you in the same Light *your* Defects and *his* Perfections, it will be an Occasion of your being moderate in your Opinion of your own Merit and warm in your Love to him.

These are Considerations that may appear new to you, and the Advice possibly seem harsh; but you will reconcile yourself to it. I own that Vanity is a prevailing and pleasing Passion with us; and that it is too frequently the principal one in the Female Heart; but 'tis a source of Mischief, and does not obtain us that Respect which it demands of others, but their Contempt. 'Tis not to be encouraged:

raged: You will have Reason enough, my  
 Dear, to find it is not: And this will be one  
 of the most happy Methods on which it is  
 possible for you to fall for the subduing it.  
 When you think not so well of yourself as  
 the World thinks of you, you ensure that  
 good Opinion: When they discover that  
 you think better, they withdraw it in  
 proportion. I mention this, My Dear,  
 as an accidental Advantage that will attend  
 this studied and becoming consciousness of  
 any Defect in yourself; but the great Cir-  
 cumstance is that, on which I founded the  
 Observation. As your good Qualities  
 are more the Concern of your Husband  
 than they are of the World, *his* Eyes will  
 be more open than those of the World to  
 them.

And this will be your greatest and most  
 essential Happiness. You will, by this  
 Conduct, while you are reducing your  
 Sense of your own Merit into Bounds that

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all



all People will call moderate, be raising your Ideas of your Husband's Perfections. He will double his Sense of all those good Qualities in you, which you seem not to prize highly enough yourself: And he will love you for acknowledging Merit in him as much as if yourself possessed it.

\* \* \*

LETTER

## LETTER XIII.

*Of Consent of Thought in the Affairs of Life.*

I Congratulate with myself, as well as you, my dearest \*\*\*, that I have gone through the most unpleasing Part of my Advice to you. Whatever is disagreeable to you in the reading, be assured, has been more so to me in the writing. But Medicines, however distasteful to the Palate, are often necessary; and the Wife, will swallow them, by way of Prevention in Times of Danger. I am well convinced that all I have been writing in my two last Letters, concerns neither you nor your Husband at this Time. I never supposed, or imagined, that it did; but I have told you that it may: And am happy that I have not left you unprovided against the most dangerous Attack that can be made upon the Felicity of the married Life; or unprepared to meet it be it ever so sudden;

sudden; or what is much more dangerous, be it ever so subtle or so hidden an Attack. But we have done with it: And from the Consideration of what *may* be necessary, let us pass to the remainder of what certainly is so.

My Dear, beware of that common Error, that the Wife has no Business with her Husband's Affairs. It has ruined the Peace of many, and the Prosperity of more Families. There can be no concern of Importance that is his, which is not equally yours. You have Understanding that may be useful to him in the Management of the most difficult and nice Events; he will wish to have a Friend with whom he can advise, to whom he can unburthen his Heart, and communicate his Sentiments on such Occasion. And who so proper as yourself? Take care that he may see none is so worthy of the Confidence.

But



But in the avoiding one Fault, be careful, Child, that you don't run into another: Its common for the dread of one Extreme to drive People of weak Minds upon the Opposite; but this is not your Danger. There is not any Part of the Conduct of a Wife so essential as this: I am sorry to say there is not any so difficult; but you have the Clue of Discretion which will lead you through all the Windings of the Labyrinth. Remember, my Dear, that a middle Conduct, between the Extremes of one Part and the other, is generally the right; It is in nothing so essential as in this: The Point at which you are to aim is the middle State between Neglect and Impertinence: The one is not more mischievous than the other is troublesome.

Remember, as an universal Rule, and have recourse to it to try your Conduct upon all Occasions, that your Interest and your Duty are to have a general Knowledge of the Af-

fairs of your Husband ; but not a particular one : The first is useful, the other is idle and unnecessary : It would very ill become the Wife who did but affect the Character of a good one, not to know whether she had one thousand Pounds a Year, or five to live upon ; but it would be a Blemish in the Character of the best, to be inquisitive what Money her Husband spent in his common Occasions ; or at what time every particular Tenant paid him.

I do not know a better Rule, after the first, than that you are always ready to be informed of whatever your Husband thinks proper to communicate to you ; and that you are never solicitous of knowing more. His Love to you will not suffer him to conceal any Thing of Moment from you, the knowing which can be of either the least good or the least pleasure to you. If he keep from your Knowledge that which gives him Pain, and would give it you also unnecessarily, it  
is

is more than Impertinence ; it is Ingratitude to teize him to reveal it. His Love for you, as it will influence him to communicate all his real Concerns, so it will also plead with him to be careful of them. He who is happy with you will be careful that he continues so ; and he will know that in explaining to you what are the real Circumstances of his Affairs, he, at once, gives you a rational Assurance of the continuance of that Happiness, and arms you against any little Temptation you might have to break in upon it.

I don't know whether it have been owing to a Backwardness in the Husband to explain his Circumstances, or to a Negligence in the Wife of attending to that Explanation ; but wherever the Fault has lain, I have been witness to the Effect in many Families, the Ruin of those who would otherwise have continued in Prosperity : And of this you may be assured, my Dear, that with the



Deſtruction of the Fortune in this Caſe, there always happens that of the Harmony, which alone could give them the means of enjoying it. Let me be very plain with you, for the Importance of the Occaſion requires and will juſtify it. I have ſeen among our own Relations, thoſe whom no other Incident could have hurt, made miſerable by this want of mutual Knowledge and mutual Confidence.

You will know whom I mean, without explaining myſelf further. I don't know whether the Huſband omitted to tell, or the Wife neglected to regard the Situation of their Affairs; but this you ſee, they lived at ten Times their Income, and they are ruined. I am afraid the Fault was too much hers, and therefore I produce the inſtance by way of cautioning you againſt it. This is the more deplorable, in that it happens the moſt naturally where the People love one another moſt; the Wife is giddy and runs  
into

into Expences suited to her Inclination, not to her Circumstances ; the Husband is sensible of it, but he loves her too well to tell her she is wrong : He can consent to the Distress which he sees in Prospect, rather than intrude upon the immediate Pleasures of the Woman whom he loves. What an Affliction must this be to her Breast afterward, to consider that she has involved not only herself, but the Man who doats on her, in Difficulties, and this because he doated on her,

You have been happy, my Dear, in marrying a Man of such a Fortune that it is not easy to be hurt ; but as with Misers the desire of Money increases with the Sum of it, so with People of Pleasure, and you are too young not to have a Taste for that, the Love of Expence increases with the Means of it. Although it is not easy to suppose your Fortune could be hurt even by excesses, yet there is no Fortune but may be ruined ; and  
there

there are Excesses against which no Circumstances can stand it long. I tell you in good Time, what possibly may, not what is likely to happen : But be guarded against it as much as if it were probable. It would be terrible to find occasion of denying yourself many Things to which you had a natural Right, because you had been idle enough to indulge in those to which you had not ; and it will be the more hard to be without these, because you had enjoyed those which were greater. Can there be a more aggravating Circumstance ? Yes, more than one, and you shall hear them, because I know it is the only way by which you can be informed of them, and they will guard you against the very first and slightest Steps, towards what in others might end in complete Ruin. Would it not be a terrible Consideration, in the midst of the want of Things, which are in themselves useful, to recollect that it is owing to the Indulgence in some other Article, which while you enjoyed it in the fullest



fullest Profusion, was not only useless, but incapable of giving you Pleasure: And to sum up the Account with that which will more than all other Considerations, wound a tender and a generous Heart, whatever Affliction and Remorse must attend the having involved in the Distress a worthy and an indulgent Husband; who only fell into it because he was too tender of your Peace, to check or stop you in the idlest of your Extravagancies.

What must be the Affliction of that Woman (do not imagine, let me request it of you, that I level every Consideration at your immediate Circumstances; that which I am about to Name can never become yours: But it is better to admonish you by parallel Instances, than to shock you with what are direct, and may be unnecessary.) What I say, must be the Distress of that Woman who, after ten or twelve years Marriage, finds it impossible to support a pair of Horses  
to

to her Coach, because in the first half dozen Years she would not be drawn by less than six: What of that fallen Grandeur, which because at first it would eat only on Plate, cannot at last afford to sup on China. But to return from generals, to what will interest and concern you in particular: My Dear, be cautious, but that is not all the Charge I have to give you; be circumspect not only over your Actions and your Inclinations, but over the first and the least Tendencies of your Thoughts toward Extravagance. 'Tis on the Regulation of these that all depends: I have told you, and I repeat it, that 'tis these which are the real Spring of the greatest Things that can concern you, and therefore it is that I have been so careful in directing all my Advice and Admonition towards these. Do not imagine from what I am saying, that I have any Design to set you against the innocent and proper Enjoyments of Life, nay, not against its Indulgencies. There are a vast  
many

many Things People of your Fortune may allow themselves without being extravagant : Nay, 'tis hardly easy to say in general, setting aside Play, what could deserve the Name; but still, my Dear, be careful, although nothing that you can immediately fall upon can well deserve to be called Excess; yet Things which you can at the Extent of Prudence and Oeconomy, afford may, nay, and they will naturally lead you to those which you cannot. Here is the Danger:— And you must guard against its first Approaches.

Be careful, my Dear, how you enter on any new Article of Expence upon your own Opinion : Nor despise the Consideration because trifling in itself: 'Twill be the Road to what is important. I would have you start at the least Innovation in your Expence or Family. Two additional Servants lead the Way to twenty : The hiring a country Seat in a more convenient Situation, will



will lead to the building one. Whatsoever is done of this kind, let it be your Husband's Act, not yours. Nor think it any Authority or Excuse for you, that if it be your Proposal he makes no Objections. His Affection to you may prevent his speaking, even where his Reason would incline him to it: And what can be so ungrateful as to take such Advantage of such a Passion.

But this is not all, you are not only to have an Eye upon your own Conduct in this important Article, but on his. I need not tell you, my Dear, with how much Caution such a piece of Advice is to be obeyed: But yet it is to be obeyed. You cannot be too severe in your Examination of your own Conduct on this head; and you cannot be too reserved and delicate in that of your Husband.

I have told you that his Affection for you may prevent him from pointing out to you,  
even

even in the gentlest Manner, Errors in your Conduct: The same Affection may blind him also to Errors in his own, when they are such as lead to Things that will give you greater Pleasure. In this Case, surely, the Affection, which ought on your Part to be in equal Measure with his own, will direct you to see for him, and although your own Interest or your own Indulgence is concerned, it will influence you to speak against them. There cannot be in any Thing so much Premeditation necessary as in the speaking on such an Occasion: Yet of all other Opportunities, the Occasion you will have of doing it on these Terms will be the most favourable, and will take off the most of that Restraint. I need not tell you that the Language of a Wife on such a Subject, is to be that of Apology, a fear of disobliging, and a consciousness that it is easy for her to be mistaken: But with all this there may be Room for Reason. And when her Husband sees that her Love is the

Source

Source of her Care, and discovers that Care to be employed against herself, not in favour of any Thing that might give her Pleasure, he will not only listen, and be indulgent to the Presumption of the Advice, tho' it ought not to wear the full Force of Advice neither: He will love the Person who sees his Interest and her own to be the same; and who, in that Consideration, cannot only decline, but fear the Appearance of what seems to give her but the Preference.

Here, my Dear, is an Article, under which there appears a Method of making that which is the most offensive, and the most dangerous of all the Duties of a Wife, pleasing and meritorious. 'Tis so in many other Particulars when they are rightly studied. The prudent Wife will not only avoid the common Occasions of Offence, but she will make those Things her Advantage, which to another are most fatal.

You



You will perhaps see some Occasion in which not your own Concerns but his, are leading to Extravagance: You will see that not his Indulgence to you, but his Propensity to Racing, or to any other of the fashionable Follies of the great, is the object of your Danger: This is a much more difficult task for you than the former; but the Duty increases with the difficulty; and the more Danger may attend the Attempt, the more Caution is necessary in the making it; but there is no Plea for declining it.

You will know that 'tis very tenderly, such a Thing can be mentioned to him: You will know, that to provoke him, is to render him resolute and obstinate; chuse a proper Moment: Be not rash even in the Resolution, much less in the executing it. Wait to deliberate, and be first certain that it is necessary you should speak; then be careful that you speak in a proper Time, and that you do it with proper Respect and

N                      Caution.

Caution. Hint your meaning first in remote Terms. Speak of others who have fallen into the Folly, without seeming to think him in any Danger of it. If he receive this with Temper, you are sure to succeed, persist; but let not the Prospect of success make you rash: Nor suffer his Willingness to listen to you, when you speak as you ought, to encourage you to expect the same favourable Attention to Things that you ought not to say. Remember that it has been to the remote Manner in which you named this Matter that you owe the happy Consequences of your having named it, and to continue them, pursue the same plan. Never let it seem to have entered into your Imagination that he was in Danger, but urge from Time to Time new instances of the Weakness of engaging in such Attempts, and of the Ruin that has attended the doing so, he will be won perfectly: He will not only pay the more Attention to your Reasons, for the distant Manner of your urging them,

but

but he will, on the Principle I have been inculcating, throughout the preceding Letter, love you for the Virtue of trying, even while you were uneasy at his Weaknesses, to shut your Eyes upon them ; and even, to be ignorant of them while you advised against them.

A Conquest of this kind, my Dear, will give you more solid, and more rational Pleasure, than any of your celebrated Beauties ever felt from all their imaginary Victories ; and you will have a Right to pride yourself upon it. 'Tis not this Circumstance alone, the cautious Behaviour I have named will be of use to you. What is in this Manner delivered as particular, will serve as general Admonition ; and tho' you never should have this exact Occasion to employ it, yet keep it in your Mind for others. Truth, is Truth for ever, and on all Occasions ; and that Behaviour which is right in



one Circumstance, will shew you what is also proper in another.

I have told you how you are to continue your Behaviour if the first Step succeed ; and 'tis ten thousand to one that it will do so. There yet remains, however, to consider what would be your proper conduct if it should fail : This is a more difficult part in the Execution, but not in the Determination : Fewer Words will deliver it ; and tho' it be not easy, you must remember, my Dear, that it is necessary you should practise it. If on the first remote Hint he become displeased : If he hear you unwillingly ; if he try to shift the Subject ; or if he be absolutely peevish, give it up entirely. I don't say, my Dear, that you are to give it up for ever, but for that Time entirely. Be assured he is either devoted to the Mischief past all reclaiming ; tho' that would be the last Thing to suspect, or else he is involved so deeply in the present Scheme, that 'tis impossible

impossible for him to get back if he ever so much wish it. This is much more likely to be the Case, and I need not say how much it is the happier: In this situation you will have nothing to do but to wait with Patience for the Event, and to pray that it may be unfortunate to him in the immediate Chance.

Few who sit down to Play, or who engage themselves in any species of Gaming, know what is the Consequence of the first Decision: To win is often to be undone: To lose is the single Means of their Security. Be not uneasy at the Sum that depends on the first Bett: Enquire not after it; and if you come by Accident to the Knowledge, let it not give you concern that it is considerable. In your Hope that he will lose, the larger it is the better, because it will the more deter him from repeating the Hazard. Men are all backward in this dangerous Folly at the first; 'tis only Cus-

tom that familiarises them ; and he who is thoroughly chagrined at the first Loss, will not continue it into a Custom.

Altho' I would have you of all Things avoid meddling in your Husband's private Concerns, or enquiring into those trifling Affairs which he may wish to have remain a Secret ; yet this is far from a trivial Concern, and it will justify your Curiosity. I mean, that it will justify it to yourself, for nothing can do so to him. Therefore altho' 'tis necessary to enquire, it is as necessary and as important to you to do this in such a Manner that he may not discover you are enquiring. It will not be difficult for you to know the particular Subject on which he is interested: And it will be less difficult to know when and how that will be decided.

I have cautioned you, my dearest \*\*\*,  
and no Caution can be too strict upon so  
material



material a Point, to be silent in your Remonstrances, let them have been ever so remote, as soon as you have found that he is averse to hear them: But when you have watched this Time, you may and you must speak again. I do not tell you there can be too much Tenderneſs in the Manner, or too many Conſiderations as to the bringing this about; but ſtill it muſt be done. I ſhall not blame you for trembling at the Thought of ſpeaking to him upon a Subject, on which he has already ſhewn himſelf ſo apt to take Offence: But ſtill it muſt be ſpoken of. Remember for your Comfort in the Task, that the Circumſtances are now altered; and there are many Things that may be ſaid, and may be done too, without Offence, under particular Opportunities, that can by no means be attempted prudently at others.

I have told you that ſuppoſing him averse to hear you at the firſt: 'Tis probable it was becauſe he was engaged too firmly to go

back, and in that Situation even Things which he knew to be right would only teise him. 'Tis now otherwise, the Decision is made, and he is perfectly free from those Engagements. But the Crisis is yet more important: Happy it is for you that he will hear you with more Temper. He is now at the point of Time in which he will either devote himself for Life, to the most destructive of all Pursuits, or he will forsake it altogether. Your Business is plain, and you will have your Lesson into what form you are to throw your Arguments. You will know whether he has lost or won. If he have won, your point is to lay before him the Danger he has escaped, not in its immediate but remote Consequences; and you can no way do this so well as by the instance of some once happy Family whom you have known ruined and destroyed by it. Point the Advantage to him as nothing: for it truly is nothing; and set before him, tho' in distant Terms, the Folly of engaging in  
a Game

a Game in which all that can be won can be of no use, cannot be wanted, nor can be worth the accepting ; when what may be lost in the Chance may prove a Subject of Inquietude. These are Reasons which will not fail to have occur'd in a Man's own Thoughts, but he will pay a new Regard to them when they are offered from another, and the more so, as they will come from a Person whom he loves. He will be pleased with an Opportunity of doing that which he knows to be right and important ; and at the same time obliging you ; and you will at once have gained your Point, and have added to the greatest of all Treasures, to the Store of his Esteem and Affection. This, my Dear, would probably be the Case, had you occasion to press the proper Thought upon a Husband who had begun by winning, but it will be yet an easier Task if he have lost. You had in the other a successful Folly to combat, but you have in this Case only to baffle one that has already punished itself ;

and



and that the Mind, which had encouraged it, is naturally sick of. Yet, my Dear, the easiest Duty becomes easier, when we set about it on the proper Foundation, and in the proper Manner.

In the other Case, I have advised you to use remote and distant Hints, and to name the whole Matter as if it concerned some other, not himself. In this I am of another Opinion : There was Prudence in a pretended Ignorance then, because your Knowledge of every Event, could have answered no good purpose : In this there may be a Merit made of that very Knowledge, and therefore I would not wish you to disguise it. You would be very wrong to give him leave to think, you had enquired after the nature or the event of his Engagements. Men of Honour do not these Things in secret ; nor among People of Fortune is there much Care taken to make Secrets of them. There must have been Witnesses to the Bet. They  
may

may be supposed to have named it among their Acquaintance, those to theirs; and in this Manner it will appear very natural that you have heard of the Affair, and of its Consequence; tell him you have, tell him of it freely; and without shewing the least Discomposure, tell him you are glad he has lost. Add, that you shall never suppose you have any Right to meddle in his Engagement, but that as Play is the last Thing you should suppose him capable of falling into, you are very glad that when some Accident had led him into the Precincts of it, the first Stake was to his Disadvantage.

The disinterested Turn which you affect in this will give you Credit with him; and the Pleasantry and good Humour with which you pursue the Discourse, will obtain you a favourable hearing: He will be pleased to hear you rallying a Folly of which himself is sick at that Moment. You will have an Opportunity of pressing upon him in this  
free

free Manner, all the Arguments I have pointed out to you before, as what might have been of Force with others, but are unnecessary to him. He will receive them all with a thorough Good-will: He will admire your Discernment, and he will love your Prudence; and these Thoughts coming together upon him at a Time when he is open to Conviction, and at the single Moment in which Conviction itself could take any hold upon him, he will acknowledge all their Force, and he will put in practice all their Admonitions.

And it is thus, my Dear, that the most dangerous Things are conquered: when they are opposed in Time, the slightest Attacks prevail against them; when they are neglected, the strongest are ineffectual. Pursue the Plan in every part of your Life. 'Tis not only this Danger that may be set aside by timely Prudence, and by cautious Endeavours; with a Man of good Sense,  
and



and good Disposition, of which your Husband is possessed, there is nothing but may. Keep it in your Mind, that you neglect not, nor ever postpone the speaking what it is proper you should say, and you will seldom speak in vain.

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## LETTER XIV.

*On the general Behaviour and Deportment.*

AFTER writing to you of so many Things, and so largely too, you are ready to suppose that I have done: Alas, my Dear, the most immediately necessary Part of what I have to say to you, is not yet begun. I have prepared for it in all this, and no Preparation

paration could be too much, since it is not only the most essential Part that is to come, but it is also that on which it is both most difficult for *me* to speak, and for *you* to hear.

You have read in my several Letters to you, what I have been taught by Experience, to be not only the several particular Duties of a Wife, but the Manner in which each of them is to be performed most to your Satisfaction, and to your Advantage. But still this holds only with regard to Particulars; there is a general Conduct necessary. I have endeavoured to extend the Thought from all these into that larger Consideration, but still these Opportunities suffered me to do it very imperfectly. Give me leave now that you have seen the Necessity of it, and that I have in some Degree prepared your Mind for it, to enter on it fully. It is *more* necessary to you than all the rest; nay, possibly, it may be the *only* Consideration necessary. What I have hitherto

hitherto said to you concerning particular Occasions, relates principally to Particulars; many of which may not, a great Part of them, I am persuaded, will not occur. But still there is a general Deportment necessary to be studied, since that must have its Use, and is called in on all Occasions; if what I have already explained be favourably implanted in your Mind, as I have no Reason to doubt but it is, you will receive the rest favourably.

The Foundation of all lies, my Dear, in this, that there is a *real* Superiority in the Husband; the Laws of God and Man, establish this, and you must join with all Woman-kind in subscribing to it: To do this happily, is to do it readily; where it comes with Reluctance it is always painful, and it is never perfect. I am sensible that we have natural Pride, and the Men are to blame in that they support and encourage it in our Hearts. What can be so wrong, as  
for



for those to place themselves in the Condition of our Slaves, who know that after the repeating a few Words, they shall be viewed as our Lords and Masters. They are mean who take any great Advantage of the Custom; but my Dear, the best and most indulgent of them will keep up the Prerogative, even yours will not refuse himself the consciousness of it.

To reconcile yourself to it, for with any newly married Woman, it goes against the Inclination, consider that it is in Nature, and that the Law of God ordains it. We are weak and useless to the World, they are our support and our defence, and to their Prudence, as well as their Strength, are owing our Security, and all the advantages of Society. This will demand something from us, and that not only Gratitude, but some degree of Subjection; besides, Reason is in this authorised by Custom, and that not of one Country, or one Time, but of all the World,  
and

and of all Ages; and this Custom is ratified by Law in all Places. I am sensible it will be easy to object that Men make Laws, and that they will therefore be sure to make them in their own Favour. Be not carried away, my Dear, with such light Opinions; there are Laws not of Man's making, but of God's, and these, as the others, support and authorise his Superiority on their side. I thank Heaven, that your Education has not been among those who suppose it a Scandal to be good; or that they are to disregard their Bible, because it is the Word of their Creator. This Book, which is not, like others, capable of Error, gives you the History of a People<sup>1</sup> who did not make their own Laws, but for whom the Creator of the World by his own Voice spoke and established them. You find these People for a long course of Time under the immediate Government and Direction of God, and in all that Time you will find the Wife obedient to her Husband, and treating him

tho' as her Friend and her Companion, yet also as her Superior. The common Title under which the *Hebrew* Wives addressed their Husbands, and under which they spoke of them in their Absence ; for these People spoke alike before their Faces and behind their Backs, was, *my Lord*: Among the greatest People, and among the least, in the most polished, and in the most barbarous Climates, still this has been preserved, and what has been thus ordained both by God and Man, what has been agreed to, and complied with in all Places, and by all People, do not you, my Dear, think it hard to consent to. It is the Custom of all the World, and it is the Custom of your own Country, at least it is so of the wise and virtuous Women of it ; and these, I hope, are those whom you would follow. *England*, perhaps, is of all the Earth the Place where the Husband builds least upon this Prerogative, where he feels least of his Superiority, and uses least Authority over his Wife :  
 think



think it happy that you are born in so fortunate a Kingdom, but do not take the least Step toward carrying that Indulgence, which its Customs give you, too far : This would be not only Weakness but Ingratitude.

I shall not deny but that we have too many Examples of those who do it; and it is therefore I am the more earnest in advising you to avoid it. Example in ill is no Authority; nor would you be at all the less faulty, because ten thousand People were faulty with you. You will see an Appearance of Freedom and Independence in these unworthy Wives, which carries a tempting look with it, but this is all Appearance. A sad Heart lurks beneath these smiles upon the Countenance, and the pretence of Happiness being all that is in their Power, they will make the most of that poor Advantage; but suppose all this Freedom real, is it worth while, my Dear, to purchase it at the Expence of your Peace, and of your Husband's

band's Love; for that is the sure Price that must be paid for it: Surely, it is not. A gay Face Abroad, is but a poor Reward for a heavy Heart at Home, and which in the End is the loss of all this Freedom, all this Independence. You will lose Money uncontrouled by him; but you are still within the controul of your own Income; that separate Income which is the source of all this Folly, and of all this Misery. You can be late abroad; alas! Is this a Pleasure? You love your Husband; and you will always love him, because he, I am persuaded, will always deserve it: You will therefore find your Home a Place of greater Pleasure than all these Rendezvous. You can receive, too, the Civilities of Strangers. But believe me, tho' you can you ought not. Not that I would suppose them tending to any Thing guilty, and therefore I say nothing of the serious Thoughts that might occur on the Occasion, but be they ever so unmeaning, they are still liable to Misconstruction; and they

they are even scandalous with the Man whom you regard not; while they would be a Virtue directed to the Man you loved. Be assured, my Dear, that these, idle and weak as they are, are yet the three great Sources of that hate to Superiority which possess the female Heart. When a Husband is considered as a Superior, it is not the Fault, but the Dependence that is connected with it, that ruins all: And yet, we see, Ruin is the almost certain attendant upon the shaking off that Dependence. If you could be inclined to envy the present Situation of these free Wives, these libertine Wives, let me call them (for very few of them deserve a better Name) look into the future Period of it, and you will be weaned from the Fondness with which the present might inspire you. If it appear uncertain to look into the future, consider the Condition of those who have been like them, what is it but Contempt, and a Contempt that will sting to the Heart, because it is deserved. It is not only the



neglect and disregard of all good People, but even of those who are as faulty as themselves; her nearest Relations are shy of her; her very Intimates, in a former Period, ashamed of her. The Malice of the World has, perhaps, encreased Appearance only, into Guilt, and those who have Reputations will be afraid of sullying them by her Acquaintance; those who do not deserve any, will not expose their slender Pretensions, by countenancing one who is suspected. They who themselves want Protection, are not only the last that can, but they are the last that will give it; and be assured in the same Manner, that those who want will be the last that will obtain it.

Let not Appearances deceive you; be assured that the Regard of others follows that of your Husband with equal Steps. When he thinks meanly of his Wife, the World will not long think well of her. They know he is the best Judge of what Consideration she

she truly deserves; they know that he is interested to think well of her, because his own Character depends in some Degree on hers: They know he will support her Reputation as long as he can with Justice and Truth, or but with any tolerable Appearance of them: and they are always ready to construe Things to ill: They will suppose he must have more Reasons than they know of for his Disrespect: They will suppose these the worst that are possible; and judging upon that Supposition as if it were an established and certain Truth, they will condemn as if they had Evidence.

All this, my Dear, depends upon the original Principle, where I have placed its Root, and from whence I have deduced it. Your Husband will expect you to retain a Sense of his Superiority, and he has a Right to expect it. The less he assumes, the more will be your Merit in allowing it, and the more Pleasure will he have in seeing that

you do so. The professing this is fulsome; but the keeping it in Remembrance is of the first Utility. Your Actions, my Dear, and not your Words, are to convince him that you have a due Sense of this Distinction; and these are an easier Testimony than the other. While he sees that you regard him in this Light, he will know that you'll pay a Respect to his Advice; he will therefore think your Conduct right, because he will always find it conformable to his Opinions; and he will therefore justify it in every Step, both to his own Ear, and to that of the World.

I know this would be an uneasy, and an hard Task, were you married to an obstinate, or to a churlish Husband; nay, it would be unjust to impose it, were you married to a weak one; but I consider myself writing to the virtuous and prudent Wife of the best natured Man in the World, and of one who will not mislead her. After all,  
my



my Dear, harsh and ungrateful as this Doctrine of Superiority in an Husband seems in the Name, is there any great Matter in it, to a Woman of Understanding? and such it must be allowed you are, altho' your Years have afforded no great Experience; surely no! 'Tis only in the Name it seems difficult or dishonourable to our Sex. Certainly, in this Sense (and be assured that future Years will shew you, in the Lives of yourselves and of others, that this is the true Sense of the Duty) far from demeaning, she honours herself who submits to it freely and fully: She does Honour to herself in the very Action, more than to her Husband, since it is much more to act up to ones Duty, than to see that done by another. Peace, and Happiness, and Reputation, are the assured Consequences of it; and are not these worth the obtaining? On the other Part, let us consider one, whose Pride, or Folly, setting her above herself, and above the World, urge her to refuse it:

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What is the Act, and what are its Consequences ; in denying the Duty she wrongs no one but herself, and herself alone feels the ill Consequences. Her Husband despises her, and the Contempt of the World follows. I am sorry to add to this, nor need I add it to you, my Dear, for you will not come into this dangerous Situation, nor, if you could, would it follow : But altho' I grieve and blush to name it, it is too true, that absolute Guilt is often the Consequence ; and that this is nothing less than the great Root from which it generally springs. There may be Women naturally vicious, but this can be no common Case ; the many are led to it by this Occasion. The Husband disregards, the Stranger solicits ; the World denies her Reputation, and she alas ! forfeits her Claim to it. It appears much the same to her to be criminal, and be censured and despised, as to be censured and despised without being criminal ; and finding herself on the Precipice, she plunges into the Ocean  
of

of Destruction. You see, Child, of what Consequence, what universal Importance it is to you, to preserve the good Opinion of your Husband. 'Tis not only that this is the Foundation of Esteem, and that Esteem the rational and sure Basis of Love, but your Reputation, as well as your Happiness depends upon it. It is the Disposer of all your public, as well as your private Concerns, and all is linked to it: To be reckoned virtuous, we must first be allowed innocent, and in the same Manner, to be allowed Merit, we must first do our Duty; to do it, we must know it; and this not so easy as it may appear to inconsiderate Minds. Perhaps you would have scarce imagined that so much as I have been relating to you, depended upon your retaining a Sense of your Husband's natural and just Superiority. Perhaps you at first questioned my Judgment and my Candour, in placing it before you, as a Consideration of such Necessity. I have shewn you its Consequences, and nothing  
can



can be more weighty. You will see as I have placed them, that all these depend upon your Breach, or your observance of that, and you will in Consideration of these find the natural Disagreeableness of the Task nothing. Why should we suppose ourselves placed above all Things in the World? Why should we suppose ourselves equal to the highest? Certainly, my Dear, we are not so: And if we are to acknowledge Superiority any where, why is it not as easy, why is it not more eligible to own it where there is most Love to temper it, and where the Advantages are all, and the Honour is in a very great Measure our own? I know, my Dear, that I have written upon a Subject which will appear a rough one: I hope I have made it smoother than it was: I am sure I have done what to a reasonable Mind will have as much Effect; I have convinced you of its Necessity.

LETTER

## L E T T E R   X V .

*On Conformity of Tempers.*

I F it appeared to you, my Dear, that my last Letter was upon a Subject of great Difficulty, you will say this has for its purpose the recommending an Impossibility, but you are mistaken : The first was only hard at the Appearance ; and this only seems impossible. You know I set out in these Letters with telling you that if you would be happy, it must be on the principles of your own Judgment, not of that of other People's : and that it was incumbent upon you to pay the due Regard to your own Opinion. Nothing is so common as are the established Sentiments of the World, but nothing is so false. Fools are guided by them, and they are their Destruction : Be you wise, my Dear, that you may be happy.

It is the Custom of your Sex to suppose  
the

the Superiority of an Husband imposed by Tyranny, and mean in the Observance. I have shewn you that it has its origin in Reason, in Justice, in Nature, and in the Law of God: And I have pointed out to you the Considerations under which you see it, honourable in the Acknowledgment, and easy in the Practice. The Task I have now to impose on you appears yet more difficult: you may call it romantic; but it is natural, it is easy, it will succeed, and there will be pleasure in the Exercise of it, and the greatest Advantages in the End.

There is not a more common Observation than that People's Tempers are unalterable, and that when they are unlike, there is nothing but Uneasiness in the Union. They will say that it is as easy to alter a Person's Face as Disposition; and they say right: But when they make that an Example of Impossibility, they are strangely mistaken. What is so common as for married Persons

to



to be mistaken for Brother and Sister? What is so common an Observation as that such a Man is very like his Wife, or such a Woman is the Picture of her Husband. Let me explain this to you. I have heard a very sensible Man, your Uncle, resolve it into a very odd Principle, for such an Occasion; into the Satisfaction which all People have in their own Form: but this, though ingenious enough, is erroneous. He observed that the best Face became better, and the worst more tolerable by Acquaintance: I have told you that I soon look'd away an Imperfection in the Limbs of a Person to whom I was accustomed; and 'tis as easy to soften or obliterate any Blemish in the Face of another, or even to convert Things, in themselves indifferent, into Beauties: If we can do this, by a long Acquaintance with the Faces of others, much more may we arrive at it with the longer Acquaintance with our own. All its Faults, depend upon it, my Dear, die away before the frequent  
view

view of it in the Glass, all its indifferent Parts are raised into Beauties, and all its real Beauties become vastly greater. You will wonder whither I am wandering; but I shall come back with the more Strength to the Purpose with which I am set out. It is owing to this Deceit, which is the Child of Familiarity, that we all fancy ourselves handsomer than we really are; or to give it a gentler Term, we think ourselves more agreeable than other People think us: Do not be hurt by it, Child; but, depend upon it, there is Nobody that thinks even you so handsome as you think yourself. What we suppose agreeable in our own Faces, we naturally think so too in those of other People. What pleases us in ourselves, pleases us also in them; and 'tis hence that your Uncle derived the common Likenesses between Men and their Wives. He supposed that a Woman, among a Multitude of Faces that had equal Claim to her Attention, was most pleased with that which was most like

like her own; or in other Words, thought that to be most agreeable which approached most to the Idea that she had affixed in her own Mind to the Word agreeable. If we suppose, says he, that the same Rule of thinking holds good with regard to the Men, and there is no Reason to doubt it, we shall find it most natural that People who are alike in the Face should marry.

I have observed that there was something ingenious in this System, but it is groundless. Neither Man nor Woman are so far biased by Partiality to themselves as he would represent; nor are Matches in general made in this Manner. I don't think there is much Room to glory in it on either Side; but it is certain that Accidents, and those the most trivial in the World, often throw People in the Way of one another. A Man happens to be at *this* Ridotto, or he is invited to *that* Rout: Chance, as absolute Chance as his own, brings a Woman to the same Place,

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whose



whose Face, whose Air, or whose Conversation pleases him ; or oftener than all these, whom some little Accident throws in his Way for Conversation. I have been told of a Match, greatly to the Advantage of the Lady, that arose from her Advice how to play a Hand at Whist ; and one of the luckiest on the Man's Part, that this Age has produced, was owing to his treading on a Lady's Toe in an Assembly.

Such Accidents as these put People in one another's Way, who are afterwards pleased with each other's Qualifications ; and what was nothing in the first Step, advances into Marriage, and the making of Families and Fortunes. There is nothing in all this that regards the Form or Figure ; nay, 'tis just otherwise ; you oftener observe it otherwise : See the blackest Men married to the fairest Women ; the biggest to the least : This speaks against the Prejudice in Favour of what is most like ourselves ; but  
yet,

yet, whatever may be the Case with those who are courting, 'tis evidently the Truth, that very many are alike who are married. Nay, that this Resemblance, which was not at all seen before, is taken Notice of by every Body afterwards.

I shall explain it to you, my Dear, and this long Digression from my Point will make extremely for my Purpose. 'Tis not that People grow larger or smaller in their Size, or that their Features alter their Shape, Proportion, or Dimensions upon Marriage, for that is impossible; but this is the Source of the Observation. There is something in the Face, that contributes more to a Likeness, than Features or Complexion; and this is in our Power: 'Tis what we call the Air and Manner of the Face; and is, if you will know it truly, the Character of the Mind expressing itself in the Countenance: This is that Air and Look which is more peculiar than any Set of Features can

be ; and is more striking, more pleasing, or more distasteful ; and which, as it does not depend upon any Thing external may be acquired.

You have read of Physiognomists, Persons who could tell People's Temper, Character and Disposition, by the Lines of their Faces ; nay more, could foretel the Fortune of their succeeding Lives, by the same Observation. And even this, though carried too far by the Artful, and believed too firmly by the Credulous, is not without Foundation in Nature and Reason. 'Tis the Temper which give this Air to the Face, Nature bestows the Features, but this communicates the Manner ; 'tis, in reality, the Soul speaking in the Aspect : And as the Temper always depends upon the Passions ; and the future Events of Life too much also upon our Management of them, 'tis not a Wonder that all this may be discovered in the Countenance.

As



As this Air and Manner is not a fixed Thing, like the Features, it may be liable to Changes; and I have known them. They do not happen often, and they are long in bringing about; but when they are fixed, they are as visible in their Effects as those of which they have taken the Place. I have seen a very agreeable Woman become ugly by a Change of this Kind, without the Assistance of Age or the small-Pox; and I could, at this Time, point you out one of the plainest Women of your Acquaintance, whom almost every Body is in Love with, merely for a Change of this Kind.

You will see at what I have been labouring in all this: It is to tell you that the Air of a Face may be changed, and that of another acquired. 'Tis thus between the Husband and the Wife most frequently: 'Tis thus they become like one another after a Time, altho' they had not the least Resemblance when they met. If they mutually

love, they will be often looking upon one another; and esteeming what they love, they will be imitating it. From this they will by Degrees, acquire each so much of the other's Temper and Manner, that their Countenances will have the same Expression: Any one of them, by a thorough Affection and Regard for the other, might have come to this natural Likeness in Length of Time; but when the Advances are on both Sides they quickly meet.

This, my Dear, is my System for explaining that frequent Likeness which we see between Men and their Wives; and I think it much more rational than that wild Scheme of Chance on which some People would throw it, or that dishonourable Imagination of self-Love and self-Admiration, which is the Source of it, according to others. You will say, do you not remember, Madam, that you set out with a Design of giving me your Advice

vice about bringing us to a Conformity of Temper? I have told you how you may, and how People who are married do get a Likeness of Countenance; and in that I have done it. You will understand me, my Dear, that by often looking at your Husband's Face, by smiling on the Occasions on which he smiles, by frowning on those Things which make him frown, and by viewing all Things in the Light in which you see he views them, you will acquire that Likeness of Countenance which it is an Honour to possess, because it is a Testimony of Love; and, my dearest \*\*\*, when you have arrived at this, you will have effected that, which on my first naming it to you, seemed an Impossibility: you will have arrived at that Conformity of Temper, on which so very great a Portion of married Happiness depends.



## LETTER XVI.

*On Conformity of Sentiments.*

**M**<sup>Y</sup> Dear, I have shewn you of what infinite Importance a Conformity of Temper is to those who are to be happy in an exact Proportion to the mutual Agreement of their Dispositions ; but there is yet a greater and a nobler Field for the pursuing this Resemblance ; and while the Glory, the Pleasure, and the Advantages attending on it, are infinitely greater than those were that resulted from the other, the Means are easier.

Conformity of Temper is no more than the Resemblance in a fanciful and idle Part of our Composition: 'Tis directed often by Whim ; and is sometimes influenced even by the Body : But there is a higher Point of Resemblance, that of the Soul, the Mind, and Sentiments. These are fixed, and as  
their

their Form is known, the Way to arrive at them is open; and they are honourable, for they are, when of the nobler Kind, Virtue. When you have accommodated yourself to the Temper of your Husband, you will soon arrive at thinking with him. When you have acquired his Disposition, his Sentiments will follow. I do not say that in all Things a wise and virtuous Woman is to conform to the Opinion of her Husband, for he may be foolish, or be vicious, and his Love will not last if purchased on the Terms of copying him in the first; nor is even the Love of such an Husband precious, or is it worth purchasing at the Price of the latter. But this, my Dear, is not your Case. Yet beware. As there may be in the best Men some Things which, though Trifles, resemble those in the worst; the Caution holds with regard to these; and if there be any Thing which your own Discretion, for I can trust to it on this head, represents to you as amiss in him, instead of imitating it, propose

propose in your own Conduct some opposite Merit, and let that be what he shall be most tempted to imitate in you. I proposed, you know, the making advances on both Sides, towards that perfect Similitude I hoped to see between you, and this is the Method by which it is best to be accomplished: While on this Foundation your Love brings you to resemble one another, you will both become wiser and better by the Imitation.

After this Caution, which I know your modest Opinion of your own good Qualities will teach you to use sparingly, there is nothing that will be so much to your Honour, or to your Advantage, as the making yourself as like to the Lord of your Wishes in Soul and Sentiment, as you will have done in Countenance. I have ventured to prescribe to you an Acknowledgment of Superiority; and in Consequence of that, the hard founding Virtue of a Wife's Obedience.



dience. All Things will grow easy, my Dear, in Practice; the Conduct, which I am at this Time recommending to you, will effect all those without once giving you a Sense of their Difficulty, or of the natural Reluctance which attends the executing them. To think as you find your Husband thinks, on the several Occasions of Life, is to pay the Acknowledgment of that Superiority which he expects in the highest Point, in that which will flatter his self-Love most, and that most worthily; and will reflect Honour upon him: And it is paying an Obedience without the Name, nay, without the very Character of that Duty. While your Mind is actuated by the same Sentiments with his, your Conduct will be what those Sentiments dictate and inspire, without its seeming to be done by Compulsion. Your natural Deportment will be that of Obedience without the Name; and believe me, my Dear, 'tis not the Name they expect, but the Thing. While you follow the

Dictates

Dictates of your own Mind, you will be acting perfectly according to his. This is the true Obedience of a Wife; this is the honourable Superiority of an Husband; and what is there mean, or what is there difficult in this? Nothing.

You see that the Duties of a Wife, however disgustful they may seem, are easy and honourable in themselves, and 'tis not possible they should be otherwise, for they are from Nature; and whatever ill-informed Minds or misguided Imaginations may figure to themselves, that which is from Nature is at once convenient and becoming. It serves our Purposes, and it does Honour to our Submission.

Now that I have established this bugbear Doctrine of Obedience to you, on this its true and rational Foundation; when I have told you, and, I will not doubt, convinced you, how necessary, how proper, and how  
 advantageous

advantageous it is; when I have said all that is disagreeable in it to your Satisfaction; and in this last Article reduced its very Essence into Conformity of Disposition; and shewn you that when you are wise, to obey your Husband, is no more than to pursue the Dictates of your own Reason, and act according to your own Inclination; when I have thus taken away, not only the Nature but the very Name of this hard Duty, so far as they imply any Thing hard in them, permit me to extend the Bounds of the Thing itself, perhaps farther than others have thought of: Deterred by false Appearances they have not dared to propose the real Subject, and have sacrificed to them what was essential.

Now that I have explained away all that is disagreeable in the Obedience of a Wife, I shall tell you, that there is no one ever expected so much of it as I do; and what I have prescribed to you, my Dear, I have  
 myself



myself practised. I do assure you, there is Pleasure in the Performance, and it is no little Matter in the Reward. It is not enough that a Wife in all Things does what her Husband requests, that is at the best, in the Language of the greatest Judge in the World, being but an unprofitable Servant. I have recommended to you, my Dear, a Conformity of Mind, Temper and Sentiment; that you may be able to execute all that a Husband can request, without the making it a matter of Obedience. Is it not better to anticipate than to comply with Request? Is it not more pleasant as well as more honourable, to do that of your own Inclination which would be a natural Subject of his Command? Pursue the Path I have marked out to you, and this will be the Consequence; you will acquaint yourself with his very Soul: You will resemble him in all his Sentiments; his Opinions, his Determinations will be all yours; and you will act as he would wish without his naming it.

Few

Few Husbands have the Surliness to command a Wife : One of that good Disposition yours is of, will be cautious and tender of requesting, for fear it should be something disagreeable to you. How prudent to obviate the Arrogance of the first : How happy must it be to prevent the Wishes of the latter. 'Tis taking from the Hands of Duty that which she would have acquired, and giving it into the Lips of Favour. 'Tis making that a Merit, which in the other Case could only have been Compliance.

When you have formed your Temper and your Thoughts, my Dear, upon those of your Husband, according to the Plan I have laid down, you will find that you have no Will, no Pleasure, but what is also his. This is the Character the Wife of Prudence would be apt to assume; she would make herself the faithful Mirror, to shew, unaltered and without Aggravation, Diminution or Distortion, the Thoughts, the Sentiments,

ments, and the Resolves of her Husband. She would have no particular Design, no Opinion, no Thought, no Passion, no Approbation, no Dislike, but what should be his own reflected Judgment. But this however prudent, would be servile also: There is a Meanness in such a Submission that disgraces a free Agent; nay, there is a Meanness that degrades the rational Creature: Far be it from me, ever to prescribe that to you which should deface your Reason: Heaven gave it for your Guide, and I would have you use it so: It was made your Distinction from all other Creatures; keep up the Prerogative: There are many Ways to the same End: You will find, my Dear, that I have advised you to the Attainment of the same Advantage, by the Use of your Reason, which this would make the Effect of your sacrificing it. And you will by this know, that while I propose to you all the Duties of the Wife, nay, and propose them even in their fullest Extent; I expect



I expect nothing from you in the fulfilling them, that needs to make a reasonable Creature blush, or that even Pride itself would wish to avoid.

The Wife, on my Principles, should be in all her Thoughts, in all her Actions, the Attendant and true Resemblance of her Husband; she should no more depart from him than the Shadow from the Substance; nor should she any more than that can be, unlike to him. Let Reason be the Sun that gives its Being to this Attendant; and the Purity of the one will as surely, as the unaltered Form of the other, make it retain the Lineaments. The Wife who thus in all Things that concern their mutual Welfare, applies to the Husband, and from him obtains her Motion, Form and Figure, will in all Things be to him what he is to himself, a second Body animated by the same Soul. Nor let this appear an uneasy Situation to her. His Approbation is her greatest

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Honour,

Honour, and 'tis the Source of her most lasting Happiness; this she will assuredly acquire from it; and to you, Child, it will not appear difficult. You whom I have convinced, that there is a natural Superiority in your Husband; will not be averse to acknowledge it in these which are the only Occasions on which it can demand your Vote in its Favour: You will be happy to have the Load of Thought taken from you, by one who is enabled by Nature and by his Education to think better; and you will be glad of having the Task of a Decision taken from you, in a Thing wherein it was at once precarious and important. There are, my Dear, these Occurrences in the Way of a married Life: There are Occasions in which you are mutually engaged in the Event of what is doing; and in which both must concur to the same End, if ever you hope to see it brought about. There are not many of these, but when they happen they are important: 'Tis in these, and it is only in these, that the

Wife

Wife has occasion to exert her private Faculties and Interests; and 'tis in these that I would have her Judgment seem the reflecting Mirror to his Determinations; and her Form the Shadow to his Body; conforming itself to his several Positions, and following it in all its Motions.

I except from the Occasions of this perfect, and uncontroverting Obedience, those Occurrences in which the future Subsistence of herself, or the Care for an unborn Posterity may demand her Attention. Yet even in these I would not have her own Will contradict him; but the Advice of her best Friends and of the wisest Counsellors: In this there is no immediate Step for her to take: All that is required, is to withhold for the present her Obedience; and her Reason, as well as her Duty, will instruct her to do this in the gentlest Manner, and to make it appear, not to be her Reluctance, but that of others. In all else, believe me,



my dearest \*\*\*, that the most perfect and implicit Faith in the Superiority of an Husband's Judgment, and the most absolute Obedience to his Desires, is not only the Conduct that will insure you most Success, but will give you most Satisfaction. It will take from you a thousand Cares which could have answered no Purpose; it will relieve you from a Weight of Thought that would be very painful, and no way profitable, and it will assure to you the Esteem with the Affection of your Husband. These are the Points at which you will aim; not only as you are good, but as you are prudent; 'tis not only a Virtue to pay Attention to them, but an Act of Interest. These are the Points I have in all these Letters laboured to assist you in attaining, and shall in the few that follow. I have regarded them as they concern Trifles, and as they determine in the most important Matters: I have advised you to the Methods of attaining them, as well the easy as the difficult; and I have

ventured

ventured to recommend, nay, and to press upon you in the strongest Manner what are esteemed the most disagreeable Part of a Wife's Duty, so far as it has respect unto these. You know my Motive is Love : You know my Tutor is Experience; and while you have Gratitude and Attention; while you are sensible what is your own Good; and believe that what I have seen in the World, may give me the Opportunities of assisting you by my Advice, I am certain you will regard it. My Dear, farewell.

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## LETTER XVII.

*Of being in public and in private in a Husband's Company.*

I Have recommended to you, my Dear, a general Attention to your Husband's Temper, and a Conformation to his Sentiments. You will by the first inform your-

self of his general Thoughts and Inclinations; and in the last, you will fulfil his Pleasure in them, while you are even pursuing your own. Give me leave, after so many general Admonitions, to descend to some particulars; for this is to bring Knowledge to Practice, and to reduce Theory to Use.

You will not suppose, that by my advising you to be as the Shadow to your Husband's Person, in those Things in which you are both naturally and necessarily concerned, that I wish you to be so in all Things: Far otherwise. The Importance and the Necessity of the Occasion will warrant it on this: But what is Virtue under these Circumstances, would be Impertinence in others; and tho' it is now a Comfort and a Satisfaction to both, it would be, in Trifles, a slavish Attendance in the one, and offensive to the other. It is not enough to know *what* to do, we must know *when* to



to do it. If by recommending it to you to be like the Shadow to your Husband's Person, you should understand me literally, or advising you never to depart from him, you would turn that into a Trouble, which properly excited, were a Virtue; and would sacrifice your Peace by an imprudent Use of that which prudently observed would insure it.

As this has led me to think of the being with your Husband, let me take Occasion to speak upon that Head. 'Tis one of the most nice and difficult Parts of the Conduct of a Wife, and there is none on which so much of her Peace depends. In this, as in all other Occurrences, make it your first Point to consult what I have laid down as your general Rule. Enquire how much, how often, when, and what Occasions your Husband wishes that you should be with him; and make that the Rule of being so. Nothing is so distasteful to a Man of Spirit

as the fond Company of a Wife, and nothing is so painful to an affectionate Husband as her Absence, when he wishes to be with her. Consider these, for all depends on them. The Fashion of the World has in a Manner banished the Husband from the Wife's Company in public Places. Don't let your Fondness want to break in upon an established Custom, even tho' it be an ill one; but if he have that Resolution, receive it with Acknowledgments, such as a Love that shews itself to be above the ordinary Rate deserves, and encourage it by the Pleasure with which you shew that you receive it.

When you have Parties for any of the public Places, never invite him to be of them, for it will be a Pain to him to say no; nor is it your Interest to accustom him to Refusals: But tho' you never ask him to be with you, I would have you religiously observe to tell him of them; never omit this,  
nor

nor ever disguise the Party. He will by this be always sure where he shall find you if he please: I doubt not but he will frequent those Places where he knows you are, rather than others: I would have you always expect it; always imagine that he is present, and that your Conduct is altogether under his Eye. If he come in alone, let him first look about him, and then ask him to join your Party; 'tis probable he comes with that Intent: It appears, at least, that he sees no other whom he is disposed to join, and you will at once speak your Affection, and insure his Pleasure. If he come in with others, let your Eyes only as you pass by one another, declare your Joy in seeing him. If he should chance to leave his Party, and mix himself with yours, be not ashamed to confess your Satisfaction in the Preference he gives you: Let him see with what superior Pleasure a Wife receives him above all other People, and he will pay you a proportioned Regard..

Although



Although nothing can give a Man of Sense who loves you, a greater Pleasure than the seeing that you prefer his Company to that of all the World, yet nothing is so tiresome as the soliciting it, when he is not disposed to give it you. The worst Wife in the World will be agreeable in some Degree to her Husband, if she never forces herself upon him, but is in his Way when he is inclined to talk with her; and the best in the World will grow tiresome, if she will be the Disposer of his Hours without his Inclination. Men often chuse to be alone, and they have often Reason: Why would you interrupt their necessary Thoughts: They have fixed their Minds on Parties that are in themselves indifferent, which will be very disagreeable to them to be interrupted; they will now and then be on those Schemes which are whimsical, rather than of any real ill; and why should she, who is not to be a Sufferer by them, make herself a Sufferer by the Interruption.

To

To have your Husband always pleased with your Company, my Dear, the great Secret is to let him have it only when he pleases. 'Tis a very easy one to practice, and yet who is there attends to it? Believe me, the Peace of Families is oftener sacrificed to these Trifles, than to any real Discontent, or real Faults.

As I am an Advocate for the most unbounded Liberty on the Man's Part, in regard to his going out, and staying out, you shall find that I am not quite unreasonable as to the Ladies. I am no Friend to that mighty Distinction which has been kept up between the Conduct of the Husband and the Wife on parallel and unimportant Occasions; and I would have her as little denied those Liberties which are innocent and prudent, as her Husband. You see I am an Advocate for you as well as for him, and when I point you out your Duty, would be as free in shewing your Indulgencies. The rigid  
Moralists

Moralists have said, the good Wife should be like the Tortoise, slow in her Motions, and careful of her Habitation : The Emblematical ones have painted her with her feet naked ; and those who have penetrated deeper into the Secrets of Nature, in search after Comparisons, have called in the laborious Ant as an instance of Propriety. The Male of this Insect they say has Wings, the Female none. Nature therefore they would infer, intended him to be a Rambler, and her to mind the Affairs at Home. And they would transfer the Obligation to Creatures endued with Reason. These are pretty Fancies, my Dear, but till we are Mahometans, and are persuaded that Women have no Souls, I shall not be for our taking Example from an Insect. The Writers of those Times, my Dear, were Men, and they consulted the Pleasure of their own Sex alone. I am a female Moralist, and while I so rigidly point out to you your Duty, I shall not be remiss in telling you what may be your allowable Pleasures.



Pleasures. Those People wrote to the Imagination, I would direct my Thoughts to the Heart: They wrote to Men, I am advising one of my own Sex: They knew nothing of the Scenes in which they pretended to instruct, I am writing to you of what I experienced. Wonder not, Child, that I take this Pains to convince you of the Truth of what you will naturally be ready to believe: I know your cautious Disposition, and I would have you convinced as well of the Propriety and Innocence of your Pleasures, as of the Necessity of your Duty.

You are not married to a Rustic, or an Ignorant; your Husband knows the Method of Life in which he found you, and as he was not displeased with you at that Time, he will not now be dissatisfied that you continue it. There are no Pleasures an unmarried Person educated as you have been, could give yourself leave to enjoy, which will be improper for his Wife to continue; nor  
would

would it be a handsome Compliment to him, to let the World, who had been used to see you partake of them, at this Time perceive that you had let them alone. It would look as if he was averſe to them ; and would you have it ſuppoſed that he was a Niggard, or was Jealous ! which of theſe Suſpicions would you chuſe ! and you may be ſure the World would lay it upon one of them.

You have been accuſtomed to the Oratorio, you may be as often there as ever : The Play-houſe I would have you regulate on the ſame Plan ; and be ſeen, at leaſt, at one of the Ridottos. This leads me to a Diverſion, of which I think you have been too fond, but I muſt name it ; perhaps I am grown out of Faſhion by my having outlived theſe Diverſions ; but whether it be Prejudice or Reaſon, I have always been uneaſy at your going ſo frequently to the Maſquerades. Whether I have been right or not in that Opinion, of this I am ſure, that I have Reaſon

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son on my Side, when I desire you not to be so fond of them, or so frequent, now, in your Visits to them.

You mistake greatly, if you think me so very an old Woman, as to suppose that Things absolutely ill happen frequently at these Places. I know upon what I ground my Caution to you, and I know that it has Reason. Altho' there were no Harm, nor any Advance toward Harm, at these Places, the greater Part of the World has an Opinion that there is; and this, my Dear, is enough to make a prudent Woman avoid them: But there is a great deal more: For tho' no real ill may happen there, the World you know is not easily persuaded, that the boldest of all advances toward it are not made there. I know they are. I have not lived among the gay World so long, without hearing those Things in Conversation which I have never given myself Opportunities to be otherwise acquainted with. I have trem-  
bled



bled to hear the Designs which have been laid for making the worst Use of these Places. I have heard of an Address to the Masque, which he who made it, dared not have spoken to the naked Face ; and I know what there is against the Woman who will give herself leave to hear.

I am sorry to confess what you know, my Dear, too well already, that all Women are fond of Flattery ; they love it even while they know it to be so ; and if they have no Opinion of the Sincerity of the Person from whom they receive it, still they do him Credit for his Complaisance. The Ear of every Woman is open this Way to the Insinuation of the artful : Nay, I shall go farther, every Woman loves to be courted : Tho' she despise the Lover, and detest his Intentions, still there is a Pleasure in being solicited and treated as a Divinity. Let the Woman who has not found it so, condemn me for slandering my Sex. Remember,  
that

that a Masquerade is the Place of all others most favourable for this sort of Folly; and remember, that tho' a Lady's Virtue is in no Danger, her Reputation may suffer irreparably from it. A Masquerade, is the only Place where a Man has an Opportunity of entertaining a Woman alone. 'Tis almost the only Place in which a Man, who is an absolute Stranger, can speak to you. The Custom of the World allows a Liberty in the Discourse there, that could not be permitted any where else in the World: There is an Air of great Pleasantry, and great Security, in saying the most tender and the boldest Things between Jest and Earnest; and he will stop at nothing whose Insolence you encourage, while you suffer it, and whose Presumption is nothing, while in a Moment he can turn it all to Raillery; and as soon as he finds he cannot succeed, pretend that he never designed it.

The Woman who is masked, under the

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Pretence

Pretence of being between known and unknown, will bear a thousand Things, which if she was under a Necessity of confessing who she was, she could not; and the assistance of this to the Liberty which he takes, who pretends to be between Jest and Earnest, gives Opportunities to Things the most intolerable.

What Woman of Prudence, then, would throw herself into the Way of every Man who may have been pleased with her Person, and who has a Mind to attempt her Virtue, under Conditions in which the very Nature of the Attack takes off the Power of resenting it, as you otherwise, I am well assured, would resent it. To what Purpose would you bear the Flattery of Persons who are to continue indifferent to you. When I write my Dear, to you, I know this is all the Danger there is any need to warn you of, but it would not be so with all Women. The Men who have the Assurance to make  
these



these Attacks, are generally those who have a Figure, a Rank, or an Address to recommend them; and this begets an Acquaintance, which could not otherwise have been begun, and which may be fatal in its Consequences. The Man who has taken this Opportunity to say all the thousand Things to her, which he would not have dared to whisper otherwise, is often in her Way afterwards ; at least, she sees an agreeable Man who she is sensible thinks favourably of her; and he is less indifferent to her than other People. If he have that Assurance, which may be well expected to attend the other, he comes up to her the next Time he sees her, and claims the Merit of his Acquaintance : He swears to the serious Meaning of all that he pretended was Raillery; and she is drawn in to listen to the full recital of that which it is by no Means proper she should have heard at all ; and which she otherwise never would have heard, no, not in a Whisper. I know not what

the Consequences may be, and I tremble to think of them.

But this is not all. This is a Danger to which you would not be exposed, because 'tis a Language you would not hear : But, beside the Men of Intrigue, there are Coxcombs in the World ; and these will be as fatal to your Reputation, as the others to the Virtue of those who are less guarded in their Tempers. You will not pretend that one of this Stamp cannot have an Opportunity of talking to you at a Masquerade, a Place where you know not who it is that talks to you. He will assume the Air of a familiar Acquaintance ; and how can you know, under the Habit, that he is not such : He will get from some one of your Acquaintance, some Piece of secret and unmeaning Intelligence ; 'tis the Cant of the Place, and People are as ready to give as to ask it, that they may have the Diversion of perplexing those they know. He gets your  
Ear

Ear by this, and he says nothing to offend  
 you. The most trifling Thing that can be  
 spoken he delivers with all the Caution and  
 Complaisance of a Thing of Importance ;  
 you are teased with his Impertinence, and  
 yet seeming an Acquaintance, you do not  
 affront him or shake him off. You have  
 done yourself irreparable Injury. These are  
 a set of People who wish or desire nothing  
 more than to have the honour of being seen  
 with you. As the Rake attempts your  
 Virtue, these attack your Reputation only ;  
 and it is lost not because you are unwilling  
 to defend it, but because you are insensible  
 of the Danger.

You may be assured, your Person occasi-  
 ons your being talked of among those who  
 know a good Person only, as an Object of  
 Desire, and tho' they cannot get at you for  
 an Attempt, or would not dare to make it  
 if they could, yet they will talk in this sort  
 of Strain. They'll tell the Fop, who has



been entertaining you, that he is a happy Fellow, and he'll not contradict them. His own Vanity will not suffer him to give up such a Title to their Envy. He affects to have been courting you, and he believes he shall succeed, but it requires Time—You People of Fashion are subjected to so many Forms ; Husbands are such troublesome People : And Women of any Degree of Merit set such a Value upon themselves, that he knows not when he shall bring it about.

This is the Language of that insolent set of Fools ; Wretches, who without the spirit of even daring to be wicked, will produce all the Effects of Crimes in others, and altho' they never insnare or attempt the Innocence of a Chambermaid, will destroy the Character of a Duchess. Thus, my Dear, you will be spoken to, for all the Prudence in the World cannot prevent it ; and in consequence of being thus spoken to, you will be

be thus spoken of. While you have not been affronted with the least Attempt, your Husband will be told of your having a Lover. These Things are so little Secrets, that he will probably enough hear of the Expectations of your imaginary Gallant, as well as his Designs: and will he suppose that you know nothing of the Matter? 'Tis lucky for you if he have this Discernment; but if it should be otherwise, what have you sacrificed, and to what have you sacrificed it?

I mention this Consequence of frequenting Masquerades to you, my Dear, as one that is unavoidable. Were I writing to a Woman of less virtuous Sentiments, or of less Discretion, I should say a great deal more; but to you 'tis needless: Grosser Faults cannot come into your Way, because the Occasions of them would be avoided. By putting it at this, you will find sufficient Reason in my speaking less favourably of

these Diversions than you think of them ; or shall I say, than you have been used to think of them. After all I do not mean that it is necessary you should entirely debar yourself from them. I am not so rigid as to suppose a married Woman should be absolutely denied them ; but I would have them looked upon at most, as Matters of great Indifference. One in the Season is abundantly sufficient ; and take your Husband with you. I don't mean that you should join him to you for the Evening ; for that would be disagreeable to him at such a Place. Only let the World see, let him see, and do you yourself remember that you are under his Eye, and that your Conduct cannot easily appear in a wrong Light to him, unless it be in itself blameable.

I have named to you, my Dear, the principal of the public Places, indeed almost the only I would wish you to be at : I cannot be fond of the summer Evenings at

*Ranelagh*



*Ranelagh* or at *Vauxhall*: There is something unnatural and mean in People of Virtue and Decency mixing with the Herd of common Prostitutes, and abandoned Rakes, who are seen barefaced there, and even make you the Confidants of their Appointments. But you will be in the Country a good deal in the Time of these, and it is happy to be out of the Way of them. As to the Extravagancies of Fancy with which People are sometimes entertained in the Town Season, I do not think it is to a Woman of Fashion's Credit to be seen to countenance them. It cannot be worth while to sit an Evening to see Dogs dance; and in a Morning if one Comedian mimicks the rest, you should consider that they are all beneath your Notice. 'Tis much more to your Credit, as well as your Advantage, to be settling your Accounts and regulating your Family: These are Diversions for Men: Indeed, if I have been rightly informed who the Women are that most frequent them, their  
 Appearance

Appearance is the best of all Reasons for your Absence. As to Visits I have mentioned that Part of your Conduct already, and you have convinced me, by your Practice, that you are of my Opinion. The Park I think an agreeable and a healthful Walk for an Hour at Noon; but I would not have you always seen there. If I am inclined to be very much against a single Woman's making her Face too common, I am yet more against it when she is married. There is I think but one Rendezvous which I have not named, and that I shall name with the greatest of all Disapprobation: Auctions. The *India Houses* were at one Time, the great Places of loitering away a Morning, but the cheapening Fans and buying Screens, was not found to be all that the virtuous Ladies meant by frequenting them. They became infamous, because it was discovered that Men were met there; and tho' this did not happen to one Woman in a thousand by Appointment, all the rest shared the

Censure.

Censure. There are Toy-Shops in *London* which I should advise you against visiting, as strictly as if the *India* Houses were revived among us, and for the same Reason: But I need not name them to you, they are sufficiently particular. What these do for a few, the Auctions do for all the Town; and 'tis not so barefaced, the very Chairmen see it at the other Places. You will see why I request it of you to avoid them; and you will allow that I have Reason: It would be impossible to advance one Argument in Favour of your going to them. They are injurious to Trade, and therefore 'tis not fit they should be encouraged: They are known Places of Deceit to the unwary, and you cannot be upon your Guard against them. Your Husband will best inform you where and how it is proper to buy; and you are not to go to these Places to find out what you did not know that you wanted. Were there no Reason against them, but the Money that is squandered away, it were sufficient,



ficient, but this is the least. 'Tis certain that ill Women frequent them, to meet those whom they cannot, with Decency, or with Prudence, see at their own Houses. You, my Dear, will not ever wish to see such Persons any where; but you will be among the Innocent, who incur the Censure, if you are found where others do it. You will remember, that while you was unmarried, I used to repeat to you the Names of *Park-Walker* and *Auction-Hunter*, with great Disapprobation: Be assured, there are yet more Reasons against your being too constant at the one, or ever being at the other now, than there were then. They might then have prevented your being happy, but they may now make you miserable. You will see, my Dear, I have in this Respect, as in all others, endeavoured to point you out a Medium for your Conduct. 'Tis best in all Respects, but of all it is most so with regard to the Conduct of a married Life. I would neither have you made an

Ant

Ant or a Tortoise, with the antient Moralists ; nor would I have you be a Fly, according to the Practice of the modern Libertines. Be not wholly confined to the House, for your Husband's Honour ; nor be eternally Abroad, for your own. I have always told you, that the Woman of Reason will prefer a few select Friends to a Multitude of common Acquaintance. Make a great Difference, my Dear, between your friendly Calls and your Visits of Form ; avoid Routs, and let your Favourites of your own Sex be older than yourself. There is a Pride in giving Protection, but 'tis more prudent to receive it.

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## L E T T E R XVIII.

### *On the Management of Conversation.*

**Y**OU see, my Dear, that I have not only indulged you in the Thought of having some female Acquaintance with whom to be often

often, and upon a Footing of the greatest Intimacy. You will know from a Reason I gave you, in one of the first Letters, how eligible Persons of this Sex older than yourself, are in Comparison of the younger ; but I here meant it on another Account, as they would be more experienced.

I have always spoken against Cards, and I think it no trifling Circumstance in your Favour that you are naturally not inclined to them. You will know, that when I mentioned a certain Kind of People, as the most proper for your Familiarity, I had my Eye upon some particular Persons : You will not be slow to conceive whom I mean ; and you will not like those whose good Qualities would make you approve them, the less because they are your Relations. They have the Prudence to detest Cards as much as you do ; and consequently very many of your Evenings, will be spent in their Company, in a manner that becomes  
rational



rational Creatures, in Conversation. Nothing appears so easy as a proper Management of this, but nothing is so difficult: I don't mean that it is not easy to make it agreeable to you, but 'tis more worth your while to consider how you shall make it advantageous. Pray receive my Opinions on this Head with Candour.

It is easy to talk, and it is agreeable to do it. Few indeed are qualified for it; but very few are cautious of any Deficiency in that Respect. 'Tis for this Reason that ten People are despicable in Company for one that is thought of favourably; and what is worse, the People most qualified to speak, are for this Reason, and by this Means kept silent. Pray, my Dear, understand Conversation as it was meant to be, not as a mere source of Laughter; for tho' I am no Enemy to Mirth, I cannot allow it to usurp the Place of Wisdom, but for Improvement: Those who converse together with Freedom  
and

and Candour, communicate to one another all the Advantages of their several Experience, and each is assisted by the Life of the other. You will hear me very often, my Dear, using the Words Experience and Inexperience, in the Place of those of Wisdom and Folly: And they are very much the same Thing. I am about to tell you, that it is for the common Advantage of a Company to let the wisest Person speak most: But when I address that Observation to you, I shall change the Phrase, and say the most experienced. To speak with great Sincerity, I do not know a Person of better Understanding than yourself; yet the Advantages of Experience will give to every one of these, whom I promise myself I shall continue to see your favourite Companions, an Opportunity of judging better than you can, and consequently of instructing you in a thousand Things. I do not mean by this, that they will be forcing their Advice upon you, or attempting to dictate to you in your Affairs

Affairs. This would be Impertinence of which they cannot be guilty; and it would be a Meanness to suffer it, and therefore I know you will not. What I mean by this, is, that their Conversation will be instructive to you: You will hear their Opinions of the Occurrences of the World that offer for Conversation, and you will learn to form your own Judgments properly by the Effect of their Experience.

'Tis in this Manner that I flatter myself I shall see their Wisdom, my dear Child, useful to you; and to render it so in the greatest Degree, let me remind you of applying to the present Purpose what I have mentioned generally with regard to Conversation. I do not say that any one of these has a better Understanding than you, probably not one knew so much as you do at your Age, or could have judged so well, but now they have Experience. You will understand, that altho' it be a Pleasure to hear yourself speak,

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it is an Advantage to hear them, and consequently you will have the Prudence often to give the Preference where it is due. I would not have you silent, my Dear, nay, when Trifles are the Subject, talk as much as any of them, but distinguish when the Discourse turns upon Things of Importance, and then know you will be improved by hearing.

What I have recommended as your best Conduct, with regard to your Friends and Acquaintance, I shall also apply with regard to your Husband. A Medium between too much Silence, and an eternal Prattling; and more than all, a Prudence to distinguish when it is Time for the one, and when for the other. Your Husband, my Dear, is young, he is himself sprightly; and all your Sprightliness, unless it be ill-timed, will please him; he loves you, and therefore he will be pleased even with your Follies: But know when 'tis proper to give a Loose to them.

them. You are in this Respect not only to distinguish when you should speak, and when 'tis better to be silent, but also what you are to speak, or of what kind. I would have you look upon your Husband, as upon your older female Acquaintance, as a Person capable of instructing you. Altho' he is not much older than yourself, yet as a Man he must have seen more of the World than you can, who are a Woman, and consequently, in all Cases, he will be better able to judge. Beside, what in the other Case was only Respect, becomes here a Duty. You owe to him your Obedience, and the Title of a Superior, and therefore also you are to attend to him. I have seen those Women, (and they are not unhappy ones neither, altho' the World has thought so) who, tho' full of talk in the Absence of their Husband, have been always reserved and mute in his Presence: 'Tis from this single Circumstance the World have thought them unhappy. Such a Silence stamps upon him the Charac-

ter of a Churl or a Tyrant; and upon yourself that of a Slave. 'Tis well to have a disinterested, and unprejudiced, and a friendly Judge of one's Conduct: There is nothing an ingenuous Mind can desire so much, because it gives an Opportunity of strengthening what is right, and remedying what is amiss in it; and who is so proper for that disinterested and friendly Office as a Husband? Instead of a Reserve in his Presence, assume an Air of Freedom. Let People see you are pleased at his coming in, and give yourself Liberty of more Conversation. He will tell you at Home if you spoke too much, or if you spoke improperly; and he will tell you truly. Your Reputation is in a great Degree his own, and therefore you may believe him: But he will name these Things so tenderly, that you will see your Faults in a too favourable Light, if you do not understand him as hinting to you what your own Thoughts must pursue, rather than as speaking plainly. I think you happy, my Dear,

and



and I would fain have you continue so. It would be terrible, while so many Wives are made unhappy by the ill Qualities of their Husbands, you should meet with the same Fate from the good ones of yours; and I do assure you there is Danger. I can see that you are young enough to want a Monitor, and I can see that he has too much Tendernefs to do the Office roundly. Expect not to hear him tell you of your Faults, for you have scarce any Thing that can deserve so harsh a Name, nor if you had, has he Severity of Temper to do it with Roughnefs. You must know that all you will meet with from him will be the gentlest Caution; but then you are to know it, as your Duty and your Interest, to pay that an Attention of the strictest Kind. If he thinks you carried this Point too far, be assured you were extravagant; if he asks you whether you do not think you was wrong in some other Article, be assured that you was, and avoid it afterwards; you will charm him by the Obser-

vance you pay to his Admonitions, and by the Regard you shew these little Hints, you will ensure yourself from any Thing more unwelcome.

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## LETTER XIX.

### *Of the Management of a Family.*

**I** Have led you by the Hand, my Dear, from the most easy to the most seemingly difficult Parts of the Duty of a Wife. I have brought you from the most trivial to the most important; and I would ask you, do not these, which at first seemed unpleasant, become easy and desirable, as they are better understood? I know you will confess they do. In the same Manner, the most slight acquire a new Degree of Weight in the Examination, and the most important shew you more of their Necessity; this is the Use of Consideration, and this you will always find the Fruit of it.

I have

I have postponed to the latter Part of my Advice to you, that Concern which is the most essential and the most weighty of all; and I have done it designedly, that being first perfectly informed from Reason, and not imposed upon by Imagination, with regard to the others, you may enter upon this with a due Sense of the Manner in which you are to fulfil it, as well as with a Resolution of doing so.

You will understand, my Dear, that I am about to mention to you now the Oeconomy of your Family. 'Tis of the most certain Importance, and it cannot be introduced with too much Caution, or pressed upon you with more than the requisite Earnestness. Not only your Interest is concerned in this, but your Credit. There is no Occasion of so much Reputation to a Woman, be her Condition what it will, so great as the saying—that her Family is regular and well governed: And let me add, that there is no



Fortune so moderate that will not serve to make an Appearance, and a good one, on such Foundation; nor is there any so great that it will support its just Appearance long without it. The peculiar Instructions on such an Head as this can only be suited to the peculiar Circumstances of the Persons to whom they are addressed; nay, and the Caution is more strict only to those Peculiarities of Temper and Disposition, under which both are to enjoy those Circumstances; but altho' on this Consideration I am not able, my Dear, to give Advice, even to you who are so near, and whose Affairs are so much known to me, yet there are many general Hints which I can lay before you, and which you will every Day find Occasions of bringing into Practice. In the first Place, I believe you need not be told that in order to be happy, it is necessary first to be easy; and be assured, that those who are not easy at Home, will never taste Enjoyment any where else. To be easy is to be regular.

Set

Set out with a Principle of never neglecting any Thing at the Time when it is proper to consider it ; and you will never be perplexed and prevented with the Multiplicity of Concerns. These Things offer singly, and they are easily dispatched. 'Tis the neglecting them that accumulates them ; and while you look on a confused Number, without knowing which to begin with, you let alone all.

Nothing is so common, as for People to be plundered by their Servants, and they are the more liable to it, as their Fortunes are the greater. Of all Things that are easy to be gone through at first, Accounts of this Kind are the easiest ; of all others, when they are neglected, they become the most confused, displeasing and impracticable. You recollect the Circumstances when a Thing is recent, but you forget them after the Time is elapsed. You expect the Expence of a few Days in Articles that you remember ;

remember; you are astonished at the Sum when you have forgot the Things that it concerns: But this is not all: Your Servants will soon perceive, whether you inspect their Accounts, and whether you do it regularly; they will know all the Profit that may be made of your Forgetfulness, and they will not part with any Portion of the Advantage. I do not pretend to say, that all the Care in the World can prevent them from imposing on you, I fear, almost all do it; but that's a Trifle only which you can suffer by it, while you take the Caution of examining them often, and they see you do it carefully, compared with what they will attempt and will succeed in, if they see you are remiss.

The proper Management of them in their several Parts of Duty, is not of half so much Consequence as this, and yet many pride themselves upon it, and think they have done great Things, when they have in that Point  
regulated



regulated their Family. 'Tis true, that this carries its more immediate Reward : The World's Eye is open to it, and it has their Applause ; but the other, tho' it concerns only yourself, concerns you much more nearly, and you will be unhappy in every other Incident of Life merely from a Neglect in it.

What makes a Remissness in this Article the more unpardonable, is, that there is nothing so easy. There require Parts and Talents in many Scenes of Life, which when they are settled by their Influence are not of great Importance : But this is in the Power of every one ; and yet almost all neglect it. How do you suppose it is, my Dear, that among the Men, those of the weakest Parts, become rich often sooner than the wisest ? The Lesson you will learn from them is not more familiar than useful : It is, that Care will go farther than Genius or Abilities. And be assured, that for one Estate, as we  
commonly

commonly say, that is *got*, among the Men of Business, there are ten *saved*; and 'tis the same Thing among the People of Fortune and of no Profession: A Thousand are ruined by Carelessness, for one that suffers by absolute Extravagance. Attend to this, my Dear, 'tis not the less true because little perceived, nor the less important because seen least by those who have most Concern in it. I have told you, my Dear, that 'tis only confused when 'tis neglected; and let me add, that there is such a Thing as Method and Order, which will render even Things in their Nature disagreeable, easy and pleasant.

It is reported of the great Regent of *France* (and it has been quoted by many writers) that being ask'd how it was possible for him to go through such a Multiplicity of Business? He answered, "By doing one Thing at a Time." The Answer is greatly to his Honour; but that's a Trifle, it may  
be

be made of great Use to every Body. If he could transact the Affairs of a mighty Kingdom, and at the same Time be devoted, for so he was, more than almost all Men to his Pleasures; it cannot be difficult for you to regulate the Oeconomy of a little Family with the same Degree of Order, without interrupting the Course of your ordinary Amusements. When I say, the Care of your Family will not encroach upon your Pleasures, I speak much less than I mean; it will prove to you itself a Pleasure, and one of the greatest.

There is nothing so tiresome, so vexatious, or so impertinent as Business, when it breaks in upon People at improper Times; but on the contrary, there is nothing so agreeable when it is attended to at the proper Seasons. You have heard of the Pleasure the Men who have been bred to Business take in it, even after they have no longer Occasion to practice it: You have heard of those who  
when



when they had retired from the Town, full of the Advantages of Trade, have found themselves unhappy even in the Want of its Bustle. Employment, my Dear, far from being in its Nature disagreeable to the human Mind, is pleasing; and it not only gives Pleasure in the Moments devoted to it, but it gives a Relish for those which succeed.

Let me, my dearest \*\*\*, make you in Love with Business: It will need only to make you acquainted with it truly to bring this about. 'Tis of great Importance to your Happiness; and be assured, there is no such Thing as enjoying any Part of your Life truly and thoroughly without it. There are a thousand little Things which you cannot expect an Husband to attend to, they are indeed unworthy of his Attention; and it would look mean in him to busy himself about them. These all concern the Affairs of your Family, and these belong to you. Leave to him the Care of his Estate,  
do

do you take that of the House: Let him manage the Tenants; do you take Order about the Servants: They are two quite different Provinces; and you will each execute your own best, by neglecting the other wholly.

There is nothing, my Dear, that will procure you the Esteem of your Husband equally with this; and being already secure of his Affection, it is this at which you are to aim. He will know this as a most necessary Article in the Oeconomy of his Affairs: He will know it does not by any Means become him to attend to it himself, in as much as it is almost a Discredit to him to look into it. He will wish that you, to whom it properly belongs, would take the Care of it: But perhaps he will be tender in naming it to you, lest it should appear a Hardship. How happy will he then be to find you of yourself readily undertaking it and perfectly performing it. He will be  
happy

happy that the necessary Regard is paid to these Concerns; and while he is so, he will be doubly pleased, because 'tis you who do it. Even if it were troublesome, this Consideration ought to recommend it to you, but it is not so. I know in the Prospect it has such an Appearance, but in the Undertaking it is otherwise.

There is no Indulgence so great as the neglecting one's Duty. I am sorry to confess that this is a Truth, but it is so, and I despise Dissimulation; but there is also a Consideration on the other Side. Altho' there is no Indulgence equal to the neglecting our Duty, there is no Pleasure comparable to the Thought of having performed it. We all know what is right, and when we give ourselves most Liberty in doing that which is wrong, we condemn it. Nay, 'tis not limited to the Moment of the Decision, either in the Praise or in the Censure: There is a continual Uneasiness attending on the Omission;



Omission; and one is displeased with one's self for having been guilty of it. 'Tis a disagreeable Thought that comes across all our Pleasures, and gives us an Anxiety for the Day; nay, it would last longer, did not the fresher Condemnation of the succeeding Morning supersede it. On the contrary, there is no Person in whatsoever Station, be it ever so high, or ever so low, who is not conscious of something as a Duty; and there is none who does not enjoy a Tranquility of Mind, which is not only Pleasure in itself, but gives a Taste of Pleasure to every Thing else in the Remembrance of having performed it. My Dear, this Care of your Family, and its Concerns, is the Object that will appear to you in the Light of this Duty. You will taste no Pleasure on the Day in which you have neglected it; that will be an Uneasiness in the Remembrance of this Omission; and the Necessity of its being yet at some Time to be done, will embitter every Thing: 'Twill appear infinitely more trou-

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blesome

blesome in the Prospect than it would have been found in the Reality; and in proportion to the Sense you would have of this, will be your Taste of the Satisfaction.

You will throw yourself into your Chair with a happy Unconcern on the Morning when you have done it. It will appear indifferent to you what becomes of the rest of the Day, now you have performed all that was necessary to do in it; and you will at the same Time, that you are above the Reach of its Cares, be open to all its Satisfaction. These cannot be tasted, even the greatest of them, without that Tranquility which is only to be obtained from this Source, and this ennobles even the least of them.

Let me dwell on this Subject: Let me repeat to you my Admonitions, my Cautions, and those Promises which I assure you will be all made good to you. There were at one Time Diversions even for the Morning  
Hours;

Hours that ought to be employed by every prudent Person to a better Purpose: But they are at an End; this is perhaps the only Kingdom in the World in which there were public Entertainments suffered, at a Time when it was impossible any should attend them, without great Neglect of their Affairs; but the Legislature have seen the Impropriety of suffering them, and they have prevented them. I remember the People who were ambitious to be thought Persons of Taste, flocking to see a Buffoon in the *Haymarket*. 'Twas accounted an Imputation upon their Understandings not to have been there. I have seen every Creature that had a right to the Denomination of Fashion, crowd to breakfast at Ranelagh: Nay, so far was it going, that *Vauxhall* and *Marybone* were following the Example; and on those Days of the Week when they were open, you could hardly buy a Gown, or give orders for a Cap, the whole Legion of Trades-people being the e.



I don't produce these People to you as Examples, but as Warnings ; you will know their necessary Affairs of Life must be all neglected for this ; and if these could not restrain them ; remember that there is some Danger to you, whose immediate Maintenance does not depend upon your Application, that you may fall into the same idle Faults. I give you such Instances to shew you the Degree of the Danger.

I think the Temptation now is only from the Fashion of Morning Visits : And do not suppose I am about to warn you against these ; on the contrary, I am inclin'd to recommend them to you ; for if Conversation be the Intent of visiting, 'tis in these, indeed, that you must look for it, for Cards take up the Evening : But, my Dear, Cards take up the Night too, at least so much of it, that these which are called Morning Appointments, are really paid in the Afternoon ; and you who not wasting the Night

in

in Folly, will find it unnecessary to pass the real Morning in Sleep, will have sufficient Time to make all the Use I recommend of it, and to do all this afterwards. About an Hour in a Day is as much as you will need to employ in the necessary Care of your Family, provided it be every Day employed. If you neglect to Day, Tomorrow's Business will be tedious; but taking for each only its own Portion, this little Allotment will suffice, and will perform it perfectly. There will be no Portion of your Time, so wisely or so well spent, none that will give your Husband so much Pleasure; and when you have thus not only assured yourself that all is well at Home, but that you have made it so, you will go out with a Satisfaction unknown to all but those who have found the same Road to it: You will look with Pity (for that Turn your tender Disposition will give it, though it might justify Contempt) upon those unhappy, unwise People, whom you visit: And whom as you trip in with all the cheerful

cheerful Ease and healthy Spirit that attends on Sobriety and Virtue, you see stretching their almost useless Limbs upon a Couch, or pulling open those Eyes that beheld the Morning Light before they closed. If this be a Consideration that will afford you Pleasure; for there is a Pleasure, and 'tis an innocent if it be not a good-natured Pleasure, in measuring our own Happiness by the Unhappiness of others: What will be the Satisfaction with which you will look upon your own Conduct in the Sequel. With what Transport will you see the Advantages of your own natural Spirits, and easy Circumstances, when you see them ready to die with Fatigue and Discontent; and almost willing to die with Despair; when you hear them complain of Losses they are unable to pay, and when you see the Dread under which they conceal such painful Considerations, on the Approach of him who ought to be their Comfort under all Misfortunes?

You



You see, my dearest \*\*\*, (for 'tis with that I would conclude) how one Good attends upon another in the married State, and how one Mischief, in the same Manner, follows upon another's Heels, when the Occasions of that Good are neglected. You see how the Extravagance of the Night at once discomposes and incapacitates for the Oeconomy and Business of the Morning; and altho' you do not see it, let me assure you that the contrary is as certain; and that there is no Admonition so powerful against the Extravagance of the Evening as the Care of Affairs in the Morning. But this to you is a Caution that I know will never be necessary. Look into the rest of the Difference between you, who are and whom Heaven send I may always find an unfashionable Creature in this Respect, and these People, as they will call themselves of Taste, whom you visit. You wish to preserve the Affection of your Husband; and you take the Method by which 'tis to be done. Look on  
yourself

yourself and look on these. Are languid Looks, pale Countenances, mad Faces full of Care, the Way to have it? No, you who have Health, and Ease, and Tranquility in yours, wear all that can be lovely and engaging. You see these People of all Things dreading most to let the Partners of their Hearts into their Secrets; and of all Secrets concealing the most carefully those which give them Pain. With what a Triumph must you see your own Condition in the Comparifon. You who have Pleasure in acquainting that neareft Friend with every Thought your Bosom harbours; you who find in him the most safe Repository for all your Thoughts, who when there is any Confideration that gives you Uneasinefs, fly to him and find Satisfaction in his Advice, and Health in his Condolance.

'Tis thus, my Dear, that Heaven intended those who were married should live with one another; 'tis thus Nature dictates to them  
they

they ſhould ; and Reaſon adds the Authority of her Sanction, and the Weight of all her Arguments to enforce it. You ſee how deſirable a State it is ; and while you own it ſuch, 'tis in your Poſſeſſion, and 'tis in your Power to keep it ſo. You have my Advice I think, in every Article in which it can be neceſſary to you. I have been long married, and I have built what I have ſaid to you not only on the Experience thoſe Years have given me in my own Situation, but on what I have ſeen in others.

Remember what depends upon your paying it a due regard ; but I know you will do ſo. Pray God bleſs you, Child, and may I ſee you always happy.

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FINIS.





